Rabbi Marvin S. Antelman

TO ELIMINATE THE OPIATE

VOL. 2



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TO
ELIMINATE
THE OPIATE

VOLUME II

By Rabbi Marvin S. Antelman

An in-depth study of Communist and conspiratorial group efforts to destroy Jews and Judaism

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IN MEMORIAM

Volume II of this book is dedicated to the memory of the seven thousand of the tribes of Israel who refused to bow down to the idol baal (I Kings 19:18)

Conspiratorial Faces of the Illuminati Discussed in Volume II Their Prime Movers and Year of The Initiative

PERSONALITY	BORN/DIED	INITIATIVE	YEAR
Leopold Zunz	1794-1886	Society for Jewish Culture and Study	1819
Zechariah Frankel	1801-1875	Conservative Movement	1845
Adolf Jellinek	1821-1893	Bet HaMidrash, Vienna	1862
Isaac M. Wise	1819-1900	Union of American Hebrew Congregations	1873
Cecil Rhodes	1853-1902	Rhodes Secret Society	1891
Jacob Schiff	1847-1920	Expropriated Jewish Theological Seminary	1897
Vladimir Lenin	1870-1924	Bolshevik Party	1903
Alfred Milner	1854-1925	Round Table Group	1910
Solomon Schechter	1850-1915	United Synagogue of America	1913
Edward M. House	1858-1938	Council on Foreign Relations (CFR)	1921

ACKNOWLEDGMENT

Most of the individuals who were cited in the Acknowledgment for Volume I of this book also contributed to Volume II. This includes especially Allan E. Mallenbaum, Rabbi Yitzchak Dubovick and Irwin Katz, who incidentally did the art work on the diagram in Volume I of the conspiratorial faces of the Illuminati. As for members of my family, my late father Harry Antelman (1899-1992) had much to contribute especially concerning Jewish rescue attempts during the Shoah, an activity in which he was personally involved. My late dear brother, Leonard Antelman (1937-1992), a prominent investigative reporter also imparted to me valuable information. My son Perry, who was visiting Europe during the summer of 1984, made a special detour for me to visit Nijmegen a town in the Netherlands from which Karl Marx's mother hailed. He established an invaluable connection with its Jewish museum.

During my years in Newton, Massachusetts (1963-1983), I was privileged to belong to Congregation Beth El, which had some of the most outstanding Judaica scholars of our time, which included the late Professors Alexander Altmann, Marvin Fox and Mordechai Wilensky. All were experts on Sabbatianism. Professors Altmann and Fox, who were also ordained Rabbis, were department heads at Brandeis University. Professor Wilensky headed the History Department at Hebrew College, Boston. We were all very good friends and we were constantly discussing Jewish philosophy and history. Much information and sources appearing in this volume was obtained through their assistance. Incidentally, they were never informed in advance that I was writing Volume I, and its appearance came as a total surprise to them.

After the release of Volume I, the Supreme Rabbinic Court of America, of which I am Chief Justice, was formed. Several of the 24 Rabbis on the Court were very interested in providing information to me for this book. Over the years the following Rabbis submitted much information: Mordechai Friedman, Herzel Kranz, Israel Gordon, Daniel Lapin, and the distinguished linguist and Zionist Executive, Herbert J. Gilner

The following Rabbis who are no longer members of the Court have written on subjects discussed in these volumes: B'zalel Naor and Dov Fisch. Rabbi Naor recently published his own book dealing with Sabbatianism.

The distinguished Boston Attorney David C. Grossack also submitted information and is an expert on the Donmeh. Also mentioned in the text of this volume, is Richard Gilman, of whom it can be said that without his help Chapter 17 on the Sufi would never have been written. Dr. Maurice Tuchman, Chief Librarian at Hebrew College, Boston always made himself and members of his staff available to me to locate manuscripts and provide me with assistance when needed. In appreciation, I contributed to the library several years ago microfilm copies of Rabbi Ya'akov Emden's rare anti-Sabbatian works obtained from the Schiff Collection of the New York Public Library. I also arranged for them to be printed as a single bound volume for their use. Also over the years my late private secretary who died of cancer, Diane McQuillan, was very dedicated to seeing Volume II in print and executed the first draft in its entirety. Subsequent drafts, including the final one submitted to Zionist Book Club were prepared by Frances Moskwa. The following deserve a lot of credit for their selfless devotion to the technical proof reading who volunteered their time and are Bnai Noach activists in Texas; Yaffah daCosta and Glenda Mastin. Last but not least in this endeavor are my son in-law Daniel Klein, and Joy Arlan. Most important of all is my wife, Sylvia, without whose patience and forbearance, this book would have been an impossibility.

CONTENTS

INTRODUCTION TO VOLUME II

The Preface to Volume I was written 24 years ago. Little did I think at the time that 24 years would transpire until Volume II would be ready for publication. An apology is in order; however. The reader should know that from about a month after Volume I began to be distributed, unrelenting harassment of one sort or another was unleashed upon me that did not let up until mid-1994. Nevertheless, a few chapters had been written and edited during that time, and the respite enabled this volume's completion. There were, of course, projects of a religious nature and battles that the author fought during this period with the help of God. These included the formation of the Supreme Rabbinic Court of America (SRCA), on which the author has served as Chief Justice since 1974. The Court was involved in several landmark events such as the excommunication of Henry Kissinger in 1976, the public condemnation of the Marxist New Jewish Agenda and the excommunication of its members in 1982, several public exposés—including that of attempts by homosexual activists to hold a ceremony at Yad VaShem in Jerusalem, which the Court thwarted in 1994—as well as its battles against the assault on the Jewish family, and attempts by gullible, illiterate, otherwise observant Jews to misrepresent Jewish law with the aid and comfort of our enemies, as making it impossible for a woman to obtain a Jewish divorce without the consent of a recalcitrant husband. Because of the urgency of this problem, two books were written by me, one in English and the other in Hebrew. The first one, *Lifdot Mechakei Gait,* appeared in 1990 and is in its second edition with Yaron Golan publishers of Tel Aviv. The English one, entitled *The Great Aguna Debate,* appeared in February 1998, and is distributed by the Court.

As for the harassment, there were 18 contrived legal tangles, which, if any of them would have been lost, would have forced me into financial ruination. It was the Lord God who delivered me from these harassments. One of the initial legal tangles was a continuation of the Elma Lewis libel suit, even though it was won in the Boston Municipal Court and should have ended there. She was able to obtain a trial *de novo* in the Superior Court despite motions for summary judgment that should have been granted. These "should haves" are the findings of the Appeals Court of Massachusetts, Suffolk County (406 NE Reporter 2d, 734 Mass, 1980). For those who have not read Volume I, a complete and factual report of the Elma Lewis episode is presented in chapter 23 of this volume.

Lewis was supported in her legal offensive by the Jewish Community Council of Boston. In the interim between trials, her lawyer Lawrence Shubow—identified by FBI agent Herbert Philbrick as a special KGB agent—was appointed by Governor Dukakis to be a Judge. Her new counsel was Allan Hoffman, a former US attorney who could convince a jury that their own mothers were criminals. Over 5 years had elapsed between the previous trial and the 1978 Superior Court jury trial. However, as the set trial date of Suffolk County Superior Court Case No. 666444 drew near, it became clear to me that any lawyer approached for a jury trial would demand a retainer of $30-40,000, a sum which would have pushed me into bankruptcy at that time. In the interim period, I hosted and coordinated fund raising activities at my house for two Rabbis affiliated with *Al Tidom*, the organization founded by the late Rabbi Harry Bronstein, which was involved in clandestine, underground activities in the USSR to help Soviet Jewry maintain their Jewish identity and help them financially, and which aids them openly today. Among their projects were mass circumcisions in secluded places. One of the Rabbis, Gedaliah Fleer, later became famous for his English renditions of the teaching of Rabbi Nachman of Bratzlav.

The Rabbis were concerned with my predicament and explained to me that, according to Rabbi Nachman's *Likutei Moharan*, the challenge of Elma Lewis is to be viewed as a test by God to awaken me from a certain lethargic complacency and to discover hidden talents I never knew I had.

"You are the Chief Justice of a Rabbinical Court," they said. "Don't you realize with your training in the area of *Choshen HaMishpat*, and with your advanced ordination as a Judge as well as a Rabbi, that American jurisprudence cannot even compare to the nuances and complexities of ours?" They advised me

to handle the case *pro se*, to get to a law library and start studying American Law, and to remember that the cross-examination of witnesses in Jewish law is far superior to that in the secular Courts. They also stated that I would win because God was on my side. I might lose a battle in one Court, but not the war. I therefore took their advice to heart, and spent nights at the Boston University Law Library on Commonwealth Avenue reading law books.

When the trial opened, to my amazement, I was functioning as a lawyer. Nevertheless, there were people helping me, including a then recently admitted member of the bar who was corporate counsel for my Rhode Island corporation, but could not practice in Massachusetts, as well as the legendary Andrew Melechinsky of Constitutional Revival. While people remarked that when I was through with cross-examining witnesses, most were shaking like a leaf; Hoffman was good at strategies to prevent my witnesses from testifying. For example, his filibuster prevented a witness who had flown in from New York from testifying about an undercover investigation of Elma Lewis' school; and he obtained a *voir dire* exclusion of the late Nathaniel Denman, civil rights expert, who had proof that Lewis was perjuring herself at the trial.

The jury found for Lewis for $62,000—not the $500,000 she demanded, alleging that she had lost this in lecture fees at the Dramatics Department at Brandeis University. This allegation was based on perjured testimony to a jury that Hoffman had convinced that Lewis was not a public figure. In any event, this argument did not stand when the case was appealed. In the fall of 1981, as predicted by the *Al Tidom* Rabbis, the dust had finally settled on the eleven year battle with Lewis and the self-hating Jews who backed her. The Appeals Court that had decided in my favor in 1980 was now backed by the Supreme Judicial Court, making the score 3 to 1—we had won in three Courts and she in one. To the chagrin and humiliation of the self-identity-hating Jews, Elma finally showed her true colors in a *Boston Globe* interview regarding the notorious anti-Semite, Louis Farrakhan. The paper said that Lewis:

> ...considered Farrakhan as a brother. Lewis said her mother took a keen interest in the youth and treated him as a friend of the family. (*Boston Globe*, February 5, 1984)

Furthermore, in 1992, a book co-authored by Professor Hillel Levine and Lawrence Harmon entitled *The Death of an American Jewish Community* (Free Press, New York) was published. Its focus was the destruction of Boston's inner-city Jewish community neighborhoods, Mattapan and Dorchester. It had a separate chapter entitled "The Gift", which exposed and documented Elma Lewis' blackmail. It documented how at 5:00 in the morning, the CEO of Grossman's Lumber was awoken in his hotel room in downtown Boston by three blacks and told to turn the building over to them in his capacity as an officer of the Combined Jewish Philanthropies (CJP), or the building would be burnt down with the Jews in it. This happened after the CJP had already decided to turn over the building, but had insisted that the outstanding mortgage be paid.

In the final analysis, I was no match for Allan Hoffman when it came to convincing a jury that Elma had been libeled. All the testimony that we presented was construed by Hoffman as a bunch of Jews conspiring with me to try to destroy the reputation of this wonderful Black woman, who at one point in the trial had the chutzpa to recite the *Sh'ma* prayer in front of the jury. Ultimately, however, Hoffman was no match for God. (It should be mentioned that when the *Shin Bet* captured the notorious executioner of our people, Adolph Eichmann, he did one better than Lewis—he recited the *Sh'ma* in Hebrew!)

Lewis is but one local example of what this volume is about. Since the destruction of European Jewry by the Nazis, it is no longer fashionable to publicly hate Jews in certain circles, especially if you want to raise money from Jews. The Marxist practitioners, therefore, try to conduct their crimes in secret, while presenting a public image of being friends of the Jews. Some self-hating Jews support certain anti-Semites because they become convinced that the enemy of our people will only attack religious Jews and institutions that they detest. Chapter 14 illustrates how born Jews such as Trotsky could cooperate with

Lenin in executing Jews, and how Lenin's Jewish Section was even more severe than Lenin in closing synagogues and religious schools, and persecuting and murdering Rabbis and religious Jews. Then there are people like Martin Luther King, who used Jewish money to destroy Jews without their knowing what he was really up to, as detailed in chapter 22, "Black Nazis from Selma to Elma". However, these things pale by comparison when one considers that a Socialist-Communist government in Israel salvaged a failing Arafat, awarded him God-given territory and armed him with weapons that have already been used to kill innocent Jews—and got him a Nobel prize to boot.

Hitler, of course, did not hide his hostility for Jews. Stalin, however, was more circumspect. He also longed for the final solution, and knew how to use Jews and Jewish money for his own purposes. As is explained in this volume, Stalin supported the extermination of the Jews by Hitler through his own Gestapo agents who defected to Russia after World War II. However, when we contemplate Professor Antony Sutton's books, *Wall Street and the Bolshevik Revolution* and *Wall Street and the Rise of Hitler*, we realize that the extermination of the Jews was orchestrated and planned by the CFR—Council on Foreign Relations—whose acronym also stands for Carnegie, Ford, and Rockefeller. Chapters 13 and 14 of this volume trace the line from Marx to the CFR. The CFR has members of Jewish extraction who also occupy high positions, such as the notorious Henry Kissinger, who was formally excommunicated from the Jewish nation.

There are those, however, who although they concede that Wall Street funded and controlled the Bolshevik Revolution, believe that ultimately Stalin took control and Wall Street was no longer a factor. They should read Sutton's three volume *Western Technology and Soviet Economic Development*. Consider this: Professor W. Cleon Skousen (16 years with the FBI, 4 years police chief of Salt Lake City, and editor of *Law and Order* for a decade) writes in *The Naked Capitalist* (Skousen, 1971) that former National Committee member of the US Communist Party, Dr. Bella Dodd, "first became aware of some mysterious super leadership right after World War II, when the US Communist Party had matters requiring immediate attention. The American Communist hierarchy was told that any time they had an emergency of this kind, they should contact any one of three designated persons at the Waldorf Towers. Dr. Dodd noted that whenever the Party obtained instructions from any of these three men, Moscow ratified them. What puzzled Dr. Dodd was the fact that not one of these three contacts was a Russian, nor were any of them Communists. In fact, all three were extremely wealthy American capitalists."

Thus the pattern of the rich financing Karl Marx—discussed in Volume I—continues. Exemplary of this is the fact that Wilhelm Wolff (1809-1864) of the *Bund Der Gerechten* left Marx the staggering sum, by 19th century standards, of 824 pounds Sterling according to Robert Payne's biography on Marx (Simon and Schuster, 1968, p. 35). Isaiah Berlin claims (*Karl Marx—His Life and Environment*, Third Edition, Oxford, 1973, p. 248) that Marx dedicated *Das Capital* to Wolff after Charles Darwin declined the honor. All of this prompted Gary North to write an essay many years ago entitled *Poor Karl—The Myth of Marx's Poverty*.

We can trace a line from Hess and Marx through to the CFR by way of what the late Professor Quigley called *The Anglo-American Establishment*. One prominent figure of this establishment was Cecil Rhodes (1853-1902). Rhodes scholars are carefully picked, and invariably have provided the leadership for Communist activist groups as well as the CFR. Rhodes founded a secret society to implement his plans in March 1891, which evolved under Lord Alfred Milner as the Round Table Organization. These precursors of the CFR put into action the teachings of John Ruskin (1819-1900) of Oxford University, an avowed Marxist and disciple of Plato. It was Ruskin who took it upon himself to nurture the ruling class of Plato's Republic, so that the CFR precursor, British aristocracy leadership, constituted his best students. We trace the fact that descendants of Marx wound up in these organizations.

Since these people like to function "in secret", it goes without saying that they must cover their tracks. Furthermore, if they are to conspire as they did to organize a world federation, they must disinform the

public. They have been disinforming the public for a long time. Their lies from small to big abound. For example, the *Encyclopedia Judaica* states that Karl Marx's maternal grandfather was the Rabbi of Nijmegen. This was investigated by a member of my family in 1984. He discovered that the individual in question was really a merchant who on occasion served as cantor in the congregation. The source of the information, a Jewish museum there, later sent written verification of this newly disclosed fact, and added that Marx's maternal aunt married Lion Philips (d. 1866), a prominent Dutch banker and founder of today's Philips electronic giant of the Netherlands. Lion also financed Karl.

Vladimir Lenin, architect of the Bolshevik Revolution, is also lauded in encyclopedias. The cause of his death, syphilis, is not cited in six encyclopedias which I have personally checked.

Even more insidious is the cover-up of the excommunication of Rabbi Jonathan Eibeschutz (1690-1764), excommunicated on 20 Sivan 1756 by the *Vaad Arba Aratzot*, the supreme Rabbinical Court of European Jewry. The reason cited in the proceedings was seduction to Sabbatian Frankist idolatry. His books were banned. It is to the credit of the *Vaad* that they conceded in their ban that three years earlier they had exonerated Eibeschutz of these charges, because of political, financial, and family pressures. The seduction to idolatry charge is rooted in the Torah. The punishment is death. However, there are five explicit commandments stated in just one verse (Deuteronomy 13:9). With respect to the seducer, one is not allowed to:

- Consent to him
- Listen to him
- Pity him
- Spare him
- Conceal him

These commandments apply at all times. Accordingly, anyone claiming that Eibechutz's Sabbatianism is no longer relevant is mistaken. The Sabbatians succeeded in having his books on Jewish law and homiletics accepted. They suppressed the history of his excommunication. While Rabbi Jacob Emden (1697-1776) was the chief protagonist who made strong accusations against him, the disinformation would have one believe he was the only protagonist, and had a personal ax to grind. Accordingly, should someone claim that he is representing the ideological position of Rabbi Emden, the Sabbatians would attempt to dissuade him with a story they invented that reflects their arrogant attitude towards religious Jews, whom they regarded as stupid enough to believe this anachronistic tale. Here is a synopsis of the full story which appears in *Sarei HaMeah* (I, 189):

The daughter of the notorious 19th century missionary Stanislav Hoga appeared before Rabbi Binyamin Diskin to request absolution for her misguided father's departed soul. Her father had become a missionary as fulfillment of a curse by Eibeschutz against Hoga's father, who had ghost written books, especially *Akitzat Akrav*, which attacks Eibeschutz very harshly.

This pejorative story was investigated by Rabbi Dr. Shnayer Zalman Leiman, head of Brooklyn College's Judaic Studies Department, under a grant from the Jamie Lehman Memorial Foundation.

Rabbi Leiman methodically dissected the story. The highlights of his comments follow the alleged deathbed confession of Stanislav Hoga.

ga: I am the man born in Altona (i.e., Altona-Hamburg, Denmark).

bi Leiman: Hoga was actually born in Kazimir, Poland.

ga: My father was among the right hand men of Rabbi Emden in his bitter war against Eibeschutz.

bi Leiman: Hoga's father was a Chasid of the Seer of Lublin in Poland where he resided from his birth to death in a different era.

ga: Most of the attacks against Eibeschutz published by Emden's publishing house were written by my father.

bi Leiman: Emden wrote all his books by himself with nominal assistance of his students. The purpose of this portion of the story is to cast aspersion on the veracity of the attacks.

ga: The book was written by my father and was completed on the day of my circumcision.

bi Leiman: Emden wrote this book alone and it was completed in 1753, 38 years before Hoga was born in 1791. Eibeschutz died in 1764 and Emden in 1776. Hoga's father was born on January 4, 1751 and was two years old when *Akitzat Akrav* appeared.

This story is designed to discourage anyone from getting involved in investigating Eibeschutz, since it posits a punishment for those that do.

In the summer of 1974 following the publication of *To Eliminate the Opiate, Volume I,* a complaint was lodged with the Massachusetts Council of Rabbis against me for disparaging remarks concerning Eibeschutz that appeared in the book. There were three other Orthodox Rabbis in Massachusetts who held that Eibeschutz was a Sabbatian and subscribed to this view in public. They are all deceased today but were never prosecuted. They were also professors in academia: Yitzchak Twersky, Marvin Fox, and Alexander Altman. The two moving parties on the Council are also deceased. Objective knowledgeable observers are of the opinion that the book rattled the Jewish establishment and the best way to discredit me was to make it appear that I was a heretic with respect to authentic Judaism, for disparaging a Talmudic scholar.

In the interim, the Supreme Rabbinic Court of America had been founded and was in the process of being organized. As the Court's chief justice, I informed the secretary that there was no point in having an "alleged heretic" on the Court, let alone acting as its head. He arranged, according to the principles of Jewish law, to have the venue changed. He submitted the complaint documents to the Ecclesiastical Court of Orthodox Jews of Los Angeles. The decision of this case is reprinted in its entirety in a Hebrew book I wrote on Eibeschutz entitled *B'chor Satan,* which means "Satan's Heir"; for this was the term utilized by the Court against Eibeschutz when they excommunicated him.

Here are some excerpts from the Los Angeles Court's decision by its late Chief Justice Rabbi Chaim Uri Etner, a disciple of the famous sage Chafetz Chaim, exonerating me of heresy in accordance with Jewish law. The decision was issued on April 4, 1976, and years later was construed as an endorsement for *B'Chor Satan*:

> Rabbi Antelman based his accusations on the writings of Professor Gershom Scholem, an authority on Cabbalic history. Professor Scholem based his writing on newly discovered documents. Also Rabbi David Kahane, a reliable historian of the nineteenth century, who did thorough research on the subject, came to the same conclusions.
>
> Rabbi Antelman's work is enlightening to the Jewish reader on the danger of Reform, Conservative, and Jewish Communist movements. The Reform and Conservative movements are the growing cancer on the Jewish body. As I see it, there are thousands of Jewish men and women in our country who follow the Reform or Conservative movements not knowing how non-Jewish and anti-Jewish these movements are.
>
> I have expressed on many occasions orally and in writing that I regret very much the fact that the great Roshei Yeshivoth failed to concentrate, to organize campaigns to enlighten the Jewish masses to the danger of reform movements.
>
> Rabbi Antelman, therefore, really deserves praise from every serious minded Orthodox Jew. I am anxiously awaiting the edition of his second book on this subject, which I hope will bring back many Jews to true Torah Judaism.

We can clearly see how Sabbatians, Communists, and other fellow travelers whitewashed their history. Some have quipped that "History is 'His' Story". Perhaps one of the worst facets of the 20th century leftists is their successful obliteration of personalities completely from the history books. Exemplary of this type of treatment was the ignoring of a great religious lawyer named Dr. Yehuda Pfeifer, who organized a youth movement to combat Communism and Socialism in Krakow, Poland. The

movement spread through Eastern Europe and even to Antwerp. The organization called *Machzikei Limud* solidified youth by bringing them back to the Bible and the study of Jewish religious tracts. The JINO (Jewish In Name Only) Communists attempted to disrupt many of their meetings, but failed.

Along with this omission of history goes the ignoring of personalities who do not "fit the mold". Thus, Rabbi Meir Kahane did not rate an entry into the *Encyclopedia Judaica* when it came out despite his influence at that time. This generation is privileged to have a great commentator on Scripture, Rabbi Elihu Schatz, author of *Proofs of the Accuracy of the Bible*, whose Hebrew commentaries on the Tanakh (Bible) are of the caliber of Ibn Ezra. Unfortunately he is not given the honor and attention he deserves. He is a distinguished scientist to boot.

This book cannot rectify the crimes of the left and the establishment, but perhaps in its own small way it will contribute towards setting the record straight.

Finally, while concentrating on the flaws, heresies, and abysmal origins of the Reform and Conservative movements, the reader should not assume that everything is OK in Orthodoxy. We have lots to repent for. First of all, Orthodoxy by and large still has failed to learn the lesson Stokely Carmichael taught the Blacks—not to let others define them. Too often it behaves like a branch of Judaism rather than the standard-bearer of authentic Judaism that it is, giving credence to its JINO anti-Judaic enemies who plot its destruction. However, many a Conservative and Reform temple could well put an inscription on its cornerstones stating:

> If it were not for the sins of commission and omission and failure to educate of the Orthodox, this Temple would and could not have ever been built.

Many of us are still waiting for the Orthodox Rabbinate to declare that it is time all Jews heeded God and returned en mass to our homeland, Israel. Over the centuries there were excuses about the difficulty of travel and living under a hostile government. What is our excuse today? Along these lines many of us have been remiss in coming to terms with developing the proper Torah laws for a modern Jewish state. We have done much, but much remains to be done. After doing the terrible things certain establishment organizations such as B'nai B'rith and the American Jewish Congress did by playing the ostrich during the Shoah, why do we still give these organizations any support? They have Jewish blood on their hands. Indeed today with their lip service to the PLO they have non-Jewish blood as well. They should be ignored and condemned to the cesspools of history. It is very aggravating to see them continue their self-identity hating campaigns, honoring our enemies, and discrediting and blaspheming God and Jewish and universal morality (e.g., supporting homosexuality). Most of the success of our enemies today, be they phony Judaism, rabbis, or organizations, ultimately stems from the fact that observant Jews give these entities recognition. Hopefully, this book will serve to educate the religious Jew, as well as the God-fearing Gentile, to the danger, and open up his eyes.

CHAPTER XIII

MARX, HESS AND PROJECT ISCANDER

> Epicureans are excluded from the salvation of the hereafter available to all Israelites.
>
> Mishnah Sanhedrin 10:1

> I pattern my entire life constantly within the guidelines of the Epicurean Ideal.
>
> Moses Hess, letter, February 3, 1830

> It is Marx who has earned the dubious distinction of "Father of…the anti-Semitic tradition of modern Socialism".
>
> Edmund Silberner, *Western Socialism and the Jewish Problem*, Jerusalem, 1955, p. 164

When a researcher begins to explore the early history of Communism, he is tempted to concentrate on Karl Marx, and to look backward to his family and ancestry in searching for a missing link. In doing so, he thinks he is gaining some special insight into the scope of the Communist movement, but this is a futile pursuit.

It should be repeated that Marx was HIRED by the *Bund* hierarchy to write the *Manifesto*. Furthermore, when one examines more of Karl Marx's writings and philosophy, he will find that they were not original. There were contemporaries of his, such as men in the Christian Socialist Movement in England, who made statements prior to Marx that are attributed to Marx as the original source, when he was only repeating what others had already said.

Amazingly, it is much more interesting to examine the descendants of Karl Marx and his sister Louise. One will find that Marx's family is not only linked with the Rhodes-Milner- Rothschild nexus, but with the Rockefeller dynasty as well.

Let us now explore the Marx Family Tree.

Karl Marx's father, Heinrich (1782-1838),[2] was the son of the Chief Rabbi of Trier (Treves) Germany, originally known as Rabbi Meir Levi.[3] He changed his surname to Marx, which became the family name of the next generation. Rabbi Meir Levi's father-in-law was the previous Chief Rabbi of Trier, Rabbi Moses Lwow, son of a most celebrated and brilliant scholar- Talmudist and foe of the Sabbatian conspiracy, Rabbi Joshua Heschel Lwow (1692-1771).[4] Rabbi Lwow was also very prominent in exposing the conspiracies of Jonathan Eibeschutz and was a close colleague of the champion heroic master exposer *par excellence*—Rabbi Jacob Emden (1697-1776).

Rabbi Meir Levi died in 1802 and Karl Marx's uncle, Samuel Marx, succeeded him as Rabbi of Trier.[5] Heinrich was only 20 years of age at the time.

After the death of Heinrich's father, his mother Chaya married Rabbi Jacob Moses Lowenstamm (1747-1815), the head of the Rabbinic Court of Amsterdam whose brother, Rabbi Arye Leib married Rabbi Jacob Emden's daughter.[6] A sister of Rabbi Lowenstamm married Rabbi Abraham Kahane, paternal ancestor of the late Rabbi Meir Kahane, founder of the JDL and former Kach Knesset member.

Now, the Lowenstamm family was also previously related to the Emdens. Integrity, justice and hatred of deceit, heresy and idolatry were their hallmarks for generations, side by side with the Lwows and Emdens. It was primarily for this reason, and the Sabbatians' desire for revenge, that these families were singled out for revenge until the paternal orphaned youthful Heinrich was carefully approached by the Sabbatian-Illuminati nexus, and they were responsible for his rise in the legal profession, as well as his appointment as Judge, his formal conversion to Christianity, his secret initiation into Satanic Sabbatian Illuminism, and the subsequent impression of his children and descendants into the service of the Illuminati-Socialist-Communist conspiracy. It is also a divine irony of history that Rabbi Meir Kahane succeeded in giving this conspiracy one of its greatest challenges in kind as both avenger of his people and family. Rabbi Kahane was also a direct maternal descendant of Rabbi Jacob Emden.

Now, here is the chronicle of how the descendants of Heinrich Marx served the conspiracy.

Heinrich's daughter Louise (1821-1893) married Jan Carel Juta (1824-1886). They moved to South Africa where Jan Carel entered publishing and was influential with Capetown Judges. Their son, Sir Harry Herbert Juta (1857-1930) served the conspiracy as Attorney General to Prime Minister Cecil J. Rhodes.[7] Rhodes built an empire dedicated to furthering John Ruskin's Fabian Socialism and the Rhodes Scholarship program; to this very day he hand-picks intellectual brain power to further Communism and Socialism.

Sir Harry's daughter Luia (b. 1890) married Sir Courtney Forbes who served the purposes of the English Illuminati Internationalists as Britain's Minister to Mexico, Spain and then Ambassador to Peru. In 1965, their granddaughter Elizabeth (b. 1939) married Oliver Papps, Public Relations Director for the New Jersey Petroleum Council,[8] an organizational byproduct of the Rockefellers. Nearly forgotten is this couple's family background.

Of Sir Harry's five children, there was a son born in Capetown (1895) named after his grandfather, Jan Carel Juta. Jan Carel became an artist who, pursuing the fecundity principle, was determined to meet the pioneer of modern porno; author anti-Semite D.H. Lawrence, whose portrait he painted. During World War II, he served with the British Ministry of Information travelling between London and New York. His murals bedeck the Cunard Lines' Queen Mary and Queen Elizabeth. He worked "coincidentally" for the Department of Public Relations of the United Nations, occupying a very sensitive position after World War II, critical to getting the Communist controlled United Nations accepted in America.[9]

Karl Marx (1818-1883) fathered three girls with his wife Jenny Von Westfal: Laura, Eleanor and Jenny.

Eleanor, who committed suicide in 1898, lived with her common-law husband, English Socialist Activist Edward Aveling, translator of Karl Marx's *Das Kapital* into English. In 1872, Her sister Jenny married Charles Longuet, a member of the staff of the radical *La Justice*. After the war of 1870, he was active with the Paris Commune, which forced his expulsion from France to London. In London, the Jenny Marx's branch had 3 boys, Jean (1876-1938), Marcel (1877-1949) Edgar (1879-1950); and a girl, Jenny.[10]

Of Jenny's children, Jean and Edgar Longuet were the most active in Socialist politics; Edgar, a physician, was a devoted member of France's Socialist Party, from which he resigned in 1937 to protest its non-intervention in the Spanish Civil War.

Jean Longuet was a lawyer and journalist, and also prominent in the French Socialist Party, being deputy (1914-32) of the Fourth Seine District.[11] Jean was also the author of what later became an insidious philosophy of treason, the phrase "Peace without Victory". One of the masterminds of the Bolshevik Revolution, Jean was denied entry into the United States in 1920 because of his subversive activities. However, a year later, he helped the conspiracy form a more palatable conservative Socialist Party with Leon Blum. His newly found, more "conservative" credentials gained him entry into the United States on a lecture tour. Jean was also a member of the French Foreign Relations Committee, the French counterpart of the American Council on Foreign Relations (CFR).

Jean's son, Karl (b. 1904), a sculptor of note, designed Karl Marx medallions and served on the French UNESCO Committee starting in 1957.[12] UNESCO finances Communist terror under the cover of a legitimate UN entity.

It has been noted that the Platonic Class system was supported by the Illuminati, excepting that the Sabbatian Illuminati originally maintained their caste system along Jewish tribal lines of wealth and intellectual attainment, and the Christians along Masonic adept/wealth/intellect lines. As time progressed, the lines blurred, as in the case of Dobrushka's Masonic Asiatic Brethren.

The sons of Aaron were priests, but Aaron was of the tribe of Levi and it was the role of the Levites

to serve the priests. It was because of this Illuminati Neo-Platonic mentality that Heinrich Marx was especially attractive to them, for in addition to vengeance, he had a theosophic interest as a Levite. Accordingly, when his time came, it fell to Karl Marx, who was of Levitic descent though not a Jew himself (as was painstakingly explained in Volume I), to serve the priesthood.

Karl Marx's immediate superior "priest" was Moses Hess. It is an acknowledged fact that Hess was his mentor. Indeed, no greater an authority than the late Professor Nachum Glatzer, Department Chairman Emeritus of Brandeis University's Judaica Department, and before that, my professor at Yeshiva University, declared of Hess that in 1841:

> He recognized the intellectual potential of Karl Marx and introduced him to the doctrine of Communism.[13]

Hess is the link between the men behind the *Bund* and modern Communist and Socialist Movements and it is through Hess that we can better understand the Sabbatian-Illuminati- Communist-Socialist connection.

As the Sabbatian-Frankist nexus began to rise in Europe and was supported by wealthy adepts including certain Rothschilds, a major concentration of Sabbatian wealth manifested itself in the City of Mannheim, Germany.

At a crucial point in their rise to power, the Jewish community of Mannheim was presided over (from 1726 to 1751) by Rabbi Samuel Hilman,[14] who fought the Sabbatians "tooth and nail", and his "friend" Jonathan Eibeschutz. It soon became shockingly apparent to him that Eibeschutz was secretly a heretic. As time went on, the Sabbatians in Mannheim gradually overpowered the Jewish community and succeeded in removing Rabbi Hilman as Chief Rabbi. His successor was Rabbi David T. Hess, Moses Hess' great-grandfather.

In 1764, Jonathan Eibeschutz died. In the wake of this Sabbatian catastrophe, the Mannheim clique attempted to consolidate the gap left by Eibeschutz through secret conspiracies revolving around the personality of Rabbi Hess. However, now keener and wiser from the skillful exposés of Eibeschutz by Rabbi Jacob Emden and his colleagues, the Mannheimers were more circumspect and deft, and conducted their intrigues with greater sophistication and with longer planning.

It should be pointed out that at the helm of the Mannheimer Sabbatians were a nucleus of families of Portuguese Converso descent (Jews who had voluntarily converted to Christianity centuries earlier to enjoy a better material life, but who were mistrusted and never fully accepted into Christian Society, and who later became Marranos—Jews who publicly conducted themselves as Christians to escape the Inquisition, but who practiced Judaism in secret). The name *Marrano*, meaning pig, was applied to them by the Inquisition. Many such families immigrated to Germany, mostly towards the end of the Sixteenth Century. Such was the case, indeed, of the Warburgs, descendants of Simon Von Cassel, who settled in the German town of Warburg.

Among the Spanish-Portuguese German Jews were certain families whose response to the Inquisition left hereditary scars which rendered them most susceptible to accepting and, indeed, even orchestrating Sabbatian heresies and conspiracies. When these families escaped the Inquisition together with other families, they unlike their colleagues who embraced Judaism in public and in private, became inverted Marranos, publicly embracing Judaism and privately incorporating Christian practices and fragments of Christian theology and philosophy into their lifestyle. This behavioristic phenomenon has been well-documented by the best known distinguished authority on the Spanish and Portuguese Inquisitions, Professor Yitzchak Baer, who described the following incident in his *History of the Jews in Christian Spain*:[15]

> Evidence of a very curious nature was given at a trial of the Inquisition in the years 1485-1492. A Jewish weaver then testified that at the time of the plague, when Pedro had fled with his family from Saragossa to a village in Aragon, he had often visited him (the weaver) in his home, and particularly enjoyed the Sabbath repast, with wine and

hamin (the warm Shabbat food and other Jewish delicacies). He had given responses when Grace was recited at meals, spoken Hebrew to his host, and discussed religious matters with him. Finally, the host had cried out wonderingly: "Sir, why, being so learned in the Torah, didst thou hasten to embrace Christianity?" To this Pedro had replied: "Silence, fool! Could I, as a Jew, ever have risen higher than a rabbinical post? But now, see, I am one of the chief counselors (jurado) of the city. For the sake of the little man who was hanged (Jesus), I am accorded every honor, and I issue orders and decrees to the whole city of Saragossa. Who hinders me—if I choose—from fasting on Yom Kippur and keeping your festivals and all the rest? When I was a Jew I dared not walk as far as this (beyond the prescribed limits of a Sabbath day's walk); but now I do as I please." When the simple artisan continued to press him, Pedro replied: "So it was formerly. Now I am free to do as I please." Testimony so detailed can hardly be doubted. Even assuming that the evidence concerning the individual in question was not true, the fact remains that we have here a "free" and converted Jew of a type with which both Christians and Jews were familiar.

I have coined the term "Inversos" to delineate these secret apostates.

David Hess and his cohorts orchestrated a plot calculated to destroy the Jewish family and Rabbinical constraints, which assured the piety and purity of the Jewish family. They also wished to generate division among the Rabbinate by creating artificial issues. Thus, at one point when the evidence continued to mount as to Jonathan Eibeschutz's complicity with the Sabbatians, and Eibeschutz was on the verge of publicly proclaiming his Sabbatian affiliation and flouting it in the face of the European Jewish community, Rabbi Jacob Emden informs us in his autobiography, *Megilat Sefer*, that extreme pressure was applied by the Altona-Hamburg Sabbatians against Eibeschutz[16] not to reveal his affiliation. The purpose of this was to create a shadow of a doubt in the minds of many Rabbis, which was subsequently exploited by a barrage of Sabbatian propaganda that Eibeschutz was innocent. Since Eibeschutz was a "gaon" (genius in the Talmud), many Rabbis succumbed to the propaganda, convinced of his innocence, which led to heated arguments in Rabbinic circles that proliferated and developed throughout Europe's Jewish communities into a religious feud which has ensued to this very day; and which achieved the goal of fomenting dissent among religious Jews. In 1992 the publisher Yaron Golan (Tel Aviv) released my book entitled *B'chor Satan* (Satan's Heir) which deals in depth with Eibeschutz's chicanery.

Now, the Mannheim Sabbatian conspiracy against Jewish law and the family was carried out in the following manner. The Sabbatians arranged that Isaac Ben Eliezer of Neiburg would, for a financial consideration, pull off a few stunts with respect to his marriage on August 14, 1766 in Mannheim to Leah Guenzausen of Bonn.[17]

On the Sabbath, (Saturday, August 20, 1766) Isaac disappeared with 94 gold coins of dowry money. Now, religious Jews do not handle money nor conduct business on that day (but Sabbatians did), and any Jew who did was regarded then, as insane by the community. This, incidentally, is one example indicative of the true attitude of Judaism towards the importance of money in human affairs—it is ancillary to God's laws.

A search was made and Isaac was located in Farenheim on August 21. He then went to Bonn where he declared his life was in danger, and therefore he must obtain a Bill of Divorce called a *gait*, or popularly a *get*, in accordance with Jewish Biblical law requirements of Deuteronomy (24:1), which states:

And he shall write her a bill of divorcement, hand it to her and send her away from his house.

Strangely, though, Isaac insisted that the *get* be administered by an arch enemy of the Sabbatians, Rabbi Israel Lipschuetz, in the distant city of Cleves on the Dutch-German border, from where he could escape to England. After a preliminary inquiry, which routinely included a thorough examination of the husband's sanity, Rabbi Lipschuetz, who headed the Cleves Rabbinical Court, administered the *get*. Isaac, now divorced, went to England.

Now Isaac's father, who supposedly was incensed that there was a plot afoot to deprive his son of a dowry, approached Rabbi Hess to invalidate the *get* on the grounds that Isaac was insane because he

handled money on the Sabbath. Hess, in turn, prevailed upon the Frankfurt Bet Din led by Rabbi Nathan Maas who invalidated the *get*, validating the marriage. This resulted in pitting two Rabbinical Courts against each other. The Sabbatians now were counting on their arch enemy Rabbi Jacob Emden, who was a stickler for the letter of the law, to support the marriage's validation by the Frankfurt Court. However, Rabbi Emden surprised them and saw through the scheme, and ruled the marriage invalid. So too did the vast majority of Rabbinic Decisors and Jewish Courts. Most memorable, however, was Rabbi Naftali Hirsch Katzen-Ellenbogen's (d. 1800, author of the Talmudic commentary *Toldot Adam* and other well-known books) reprimand of Hess when he asked, "Why did you take the case to Frankfurt, and not to Rabbi Lipschuetz's Court for a rehearing?"

This foiled the Sabbatians' second scenario of having the couple reconciled and living in sin. Instead, they were forced to remarry with a ceremony.

However, the Sabbatians had achieved some success. They were able to generate bitterness and strife among Rabbinic authorities and the ensuing arguments provided them more than ample opportunity to publicly attack and slander Jewish due process of law, the Jewish family and the marriage and divorce process. Their ultimate success in this area unfortunately is in evidence today where the Conservative and Reform phony clergy flout Jewish law by deliberately continuing the Sabbatian Illuminati onslaught against the sanctity of the Jewish family by encouraging:

1. Intermarriages where the particular mate is not converted in accordance with Jewish law or by their phony "rabbis", which is invalid.
2. Artificial insemination by a party other than the husband, where there is difficulty in conception on the part of the wife.
3. Priests to marry divorcees.
4. Divorcees to remarry via civil marriage alone without a proper Jewish divorce. This means that the second marriage is an adulterous one under Jewish law and any resultant progeny are born with a question as to their legitimacy.

From Hess' rotten tree, two famous rotten apples were born: Leopold Zunz, openly a "Reform" rabbi and critic of Judaism, while secretly a Sabbatian and, in fact, for a time preacher to the Prague Sabbatians;[18] and Moses Hess (1812-1875), Zunz's first cousin.[19] He was Karl Marx's mentor, master architect of the Bolshevik-Menschevik revolutions, father of a perverted type of socialistic secular Zionism,[20] as opposed to godly religious Zionism, and master Illuminist. The Zunzs, by the way, were an integral part of the Schiff family. Jonathan Eibeschutz's mother's maiden name was Sheindel Zunz, and she was the daughter of Moses Isaac Yehuda Zunz, Rabbi of Holleschau in Moravia and Pintchov in Poland.[21]

In 1798, the City of Cologne was reopened to Jewish settlement, which had been banned since the year 1424 by an anti-Semitic decree.

Certain Mannheim Sabbatian leaders took full advantage of the situation and settled there. Among the Sabbatian settlers were the families Hess, Oppenheim and Gottschalk.[22]

Now the German cities of Cologne, Trier, Bonn, Coblenz and Mainz at this time were hotbeds of Illuminism. While there are those historians who would downplay the influence of the Illuminati on the Communists, and Communists themselves who would not like it to be known that they are the by-products of an international conspiratorial organization; there are others, however, who are far more candid.

Such is the case of the U.S. Labor Party whose leaders are mostly former SDS members, and who maintain strong ties with the East German Communist Party. Thus, their current Jew-hating leader, Lyndon H. LaRouche, Jr., in his book *Finally the Real Karl Marx* points out that both Karl Marx's father

and father-in-law were members of the Illuministic literary-political society which dominated the region, the *Kasinogesellschaft*. [23]

One may well consider the Cologne Gottchalks, Oppenheims and Hesses as Illuminati, secret or public members of the *Bund der Gerechten*, League of the Just, except that these families preferred secrecy as a rule. However at times, out of necessity, one of their number would emerge publicly or even into the limelight as did Moses Hess or Andreas Gottschalk, M.D. (1815-1849). He was a founder of the radical *Rheinesche Zeitung* and the leader of the 1848 uprising in Cologne, a member of the German workers' Bund, and later, member of the Communist Party, which led to his imprisonment.

While we are focusing on apostate Jewish Illuminati, it must be reiterated that the Bundist-Illuminati were predominantly of Christian birth, both among the membership and the leadership. However, they found them most suited to their ends, as the Communists or the CFR elitists of today do, to utilize the intellectual talents of these Jewish-born apostates. They were especially placed in conspicuous positions so as to insure a victory of sorts if they would not succeed—thus polarizing among the masses those who would be stupid enough to blame the Jews for Illuminism, Revolution, Bundism, Socialism or Communism. Indeed, such people as Nesta Webster, who aided these notions through her writings, and helped the Nazis in Britain before World War II, wrote pseudo-scholarly works reflecting these ideas.

While we have exposed certain connections between the Communists and the Illuminati, there is one more interesting link, which we shall call the Strasbourg connection. It links the Inversos, Sabbatian Frankists, Rosicrucians, Illuminati, Jacobins, Asiatic Brethren, the Communists and CFR.

The unscrupulous apostate disciple of Jonathan Eibeschutz, Carl Anton (Volume I, pp. 141-144), was appointed to his Helmstedt professorship through the intercession of Ferdinand, Duke of Brunswick (1721-1792). Historian Heinrich Graetz claims that Anton declared at the moment, "they raised their serpent heads and shot forth their tongues full of poisonous rage," that "there were no longer any Sabbatians."[24]

This is the same Duke of Brunswick who was mentioned in Robison's secret Illuminati membership list, and who was a patron of the Asiatic Brethren, an Illuminati offshoot and Masonic subdivision with Rosicrucian affiliation.[25] Now the Sabbatian Vienna Lodge of the Asiatic Brethren was founded by Jacob Frank's Frankist cousin, Moses Dobrushka, alias Von Schoenfeld, who in March 1793, together with Frankist Mendelssohnian colleague, Ephraim Hirschfeld, visited the occult master Illuminist, Louis Claude de Saint Martin (1743-1803).[26] He is not to be confused with the Communist Martinists of the middle-nineteenth century, but who, nevertheless, left a legacy ascribed to by Master Illuministic Masons, such as members of the Parisian Illuminati Grand Orient Lodge, some of whom were also called Martinists.

Several diverse orders and rites in Illuministic Masonry stemmed from Saint Martin, well documented by Arthur Waite's *New Encyclopedia of Freemasonry*,[27] such as the rites of the disciples of Philalethes, i.e., Alchemists. Waite also ascribes to Rosicrucian mysteries, an Elitism comparable "to a secret Church" in St. Martinism. St. Martinism became a vehicle through which the early Russian predecessors[28] of the Bolsheviks acquired their Illuministic macho. In 1887, a revised Martinist order was established in Paris that spawned American and English offshoots.[29] The meeting of Schoenfeld, Saint Martin and Hirschfeld was held in Strasbourg. St. Martin himself was a disciple of Martinez de Pasqually (1715-1779),[30] an Inverso of Portuguese origin who instituted Masonic rites in Bordeaux, Marseilles, Toulouse and Paris. St. Martin, as typical of the Illuminists, led a wild, scandalous sex life with various French noblewomen.[31] Hess was of the same ilk and lived for several years with street walker, Sybille Pesch of Aachen, whom he later married,[32] publicly exhibiting his forebear's secret sexual perversions. Authorities on Hess' life such as Dr. Theodore Zlocisti and Professor Edmund Silberner have connected him despite his phony-act rift with Karl Marx, with the Narodnicks, mentors of Lenin, Stalin and Trotsky.

Now, Inversos such as DePasqually and certain descendants of Marranos with apostate tendencies were enamored with the Sabbatian idea of an apostate Messiah. Scholem has stated:[33]

> Underlying the novelty of Sabbatian thought more than anything else was the deeply paradoxical religious sensibility of the Marranos and their descendants…for the unique psychology of these reconverts…the Sabbatian doctrine…was perfectly tailored to the Marranic mentality.

Their eschatological imaginations were filled with the secret Illuminati society craze of the day in the same way as apostate Christians and Gnostic-Chiliastic Christians, especially descend- ants of special in-group Gnostics, such as the Husite forbears of Adolf Hitler.

Now the Russian Revolutions had their first beginnings through the Illuminati of DePasqually and St. Martin, which catalyzed, together with the Asiatic Brethren, a plethora of radical, secret societies that flourished especially in Southern Russia.[34] They had a Moscow chapter that thrived under the direction of a certain Professor Schwartz.[35] All these groups interfaced with each other and with Weishaupt personally and his Illuminati.

These societies, however, surfaced in 1825 under Czar Nicholas I and attempted a revolution in December, the instigators being referred to as Decembrists (or Dekabrists).[36] They were summarily rounded up and executed or sent into exile in Siberia. Numbered among the exiled and executed were a circle of friends of the famous anti-religious atheistic author, Alexander Pushkin, Russian Illuminist,[37] whose eminence spared him the wrath and, indeed, secured him a formal pardon from the Czar. Pushkin's father was a black Ethiopian Jew who was a servant to the Czars.

The Jacobin influence on the Decembrists is an established fact.[38] However, so is (as we have shown) the Illuminati spawning of the Jacobin Society. It does not mean to say, though, that all revolutionaries against the Czarist regimes were Communist- Illuminati in nature. Count Leo Tolstoi (1828-1910), who seems to have no such connections, advocated non-violent populism and was excommunicated by the Russian Orthodox Church as an atheist. Indeed, Czar Alexander II, to stave off the fomenting masses, emancipated the serfs in 1861, fearing a violent peasant uprising of the type led in 1773 by Emalyan Pugachev. A contributing factor to the emancipation, however, was the fear of the Narodnicks (from "narod", "the people, or the peasants"), a radical intellectual class of revolutionary Communist Socialists. They were also known as the intelligentsia and provided the bridge between Jacobinism-Marxism and the Bolshevik Revolution. Their initial, leading ideologues were Alexander Herzen (1812-1870) and N.G. Chernyshevsky (1838-1889), son of a Greek Orthodox priest. P.N. Tkachev (1844-1896) advocated the "Jacobin" seizure of power by a revolutionary minority according to principles laid down by Jacobin Illuminist, Francois Babeuf.[39]

While revolutionary Illuminist secret societies were flourishing in Russia, the actual workers' organization—The League of the Just—was put into motion by the Illuminati masterminds through the services of German refugees in Paris, led by Theodore Schuster in 1836.[40] Their original name, The Exiles' League, in itself is revealing. Who was supporting these exiles in a foreign country? They, in turn, formed their organization by merging into it the League of Outlaws (*Bund der Geachten*) and Society of Seasons,[41] which were both founded by the French Socialist revolutionary Louis August Blanqui (1800-1888). The League of Outlaws, founded in 1834, happened to be an attempt to coalesce revolutionary activity under the guidance of the Illuminati after the death of its founder Adam Weishaupt in 1830. It should also be noted that Pushkin published a definitive history of Pugachev's 1773 revolution in 1834, begun after Weishaupt's death.

All the aforementioned considerations have been presented here to show the intimate connection between Sabbatians, Illuminati, Jacobins and the Communist Party, and to give insight into the background and motivation of the acknowledged mentor of Karl Marx, Moses Hess. His life serves as a vital key in unlocking and understanding the wider Illuminati-Communist conspiracy, which intimately

affects our lives today despite the decline of the Soviet Union (of which Hess was, in his day, a key pawn in its strategy).

In understanding Hess' vital role in effectuating important developments for the Bundist axis, it is well to critically examine the official line for public consumption with respect to Hess, which can be summarized as:

1. Hess was a prominent Socialist and was Marx's mentor.
2. Hess had a bitter fight with Karl Marx that resulted in his permanently defecting from Communism. The fight was so vituperative that Hess remained a bitter enemy of both Marx and Engels until his death.
3. An example of the vitriolic nature of the Hess-Marx-Engels falling out were the insults made by Marx and Engels against Hess' wife, Sybille, attributing to her sexual looseness, rendering the rift irreparable.
4. As a result of Hess' departure from Communism, Hess repented and mended his anti-religious ways, renounced so-called Reform Judaism, and espoused religious Zionism.
5. A major contributing factor to helping Hess return to Judaism was the increased persecution of Jews, especially the Damascus affair, in which Syrian Jewry was persecuted as a result of blood libel accusations that the Jews killed Christians and used their blood as part of the Passover Seder ritual.

Of the above, only number 1 is true, that Hess was Marx's mentor and a Socialist. The facts are as follows:

1. The bitter fight that ensued between Hess and the Communists was staged and was for public consumption only.
2. The fight was staged for political reasons vital to the Illuminati, to free Hess for more important work.
3. Both Hess and Sybille secretly remained on good terms with Engels and Marx until their deaths. Hess married Sybille years after the rift. The vitriolic insults against Sybille's sexual morality were part of a charade-scam designed to make the alleged rift appear more legitimate. In inner Marxist circles, then as well as today, sexual promiscuity was considered a virtue rather than a vice. Hess was, at the time living in sin with the prostitute Sybille.
4. Hess' alleged return to Judaism, espousal of Zionism, and public criticism of the Reform Movement were good public relations in the spirit of "you can catch more flies with honey than with vinegar". It, too, was designed for public consumption in the interest of Bundist political expedience. Hess never changed his basic anti-religious philosophy with regard to Judaism. Indeed, his pronouncements were designed to promote a renaissance of Sabbatianism, which took the form of Frankel's neo-Sabbatian Historical School and Solomon Schechter's Conservative Judaism.

In the support of these facts are some astounding documents revealing Hess' actual correspondence. Two leading researchers who dealt with these documents were Edmund Silberner[42] (b. 1910) and Theodore Zlocisti[43] (1873-1943). In order to better understand this research, some background information on them is in order.

Theodore Zlocisti was a pioneer among the first Zionists of Germany. He was a most talented

physician and settled in Israel after World War I.

Zlocisti's extra-curricular activities earned him a prominent place as an author and man of letters. He was fascinated with the literary achievements of outstanding Yiddish authors of Eastern Europe and translated many of their writings into German.

Zlocisti considered Hess to be an important figure in the Zionist panorama, and he, therefore, began to collect and catalog Hess' letters and correspondence.

In 1921, Zlocisti published what was then the most definitive study of Hess in German, *Moses Hess: The Founder of Socialism and Zionism*. Furthermore, he edited and published unabridged and abridged editions of Hess' Zionist work, *Rome and Jerusalem*. However, the voluminous correspondence of Hess compiled by Zlocisti did not see light during his lifetime, but was compiled in his name, translated into Hebrew, edited and published with a well-documented introduction by G. Kressel in 1947 under the title *Moshe Hess Ub'nai Doro* (*Moses Hess and his Contemporaries*). This book, together with two books by Silberner, have been of immense value in providing historical clues and background in assessing Hess, Marx and the Communist Party.

Professor Silberner was born in Poland and attained impressive academic credentials. He taught at Geneva University prior to World War II and at Princeton afterward until 1950. During this time he built up a reputation as an outstanding historian and economist. In 1956, he became Professor of Economics at Hebrew University in Israel and published, in 1959, Hess' correspondence in the original languages with footnotes and editing entitled *Moses Hess Briefwechsel* (The Hague: Mouton). Another most valuable book by Silberner appeared in 1955 in Hebrew entitled *Western European Socialism and the Jewish Problem*. Having discussed primary definitive research source material on Hess, we shall proceed to further document the true nature of the involvement of Hess with his contemporary bedfellows.

Hess was obsessed with the Hedonist-Illuminati way of life of his Sabbatian ancestors, and expressed it in his lifestyle and philosophy of life.

A good documentary example of this is a letter that Hess sent in his youth to his Sabbatian activist cousin Leopold Zunz (1794-1886) espousing Epicurean ideals.

In that letter from Zlocisti's collection dated Cologne, February 3, 1830, Hess, age 18, expresses his views of Communism to Zunz, age 36, as a greater good, and equates Communism with the case of a poor father who brings a loaf of bread to his hungry children and divides it among them.

He proceeds to elaborate upon the materialistic philosophy of Epicurus so abhorred by Judaism and condemned by the Rabbis that the Hebraicised Greek word "Apikores"—Epicurean—has come to be the term used in Judaism for the nonbeliever or heretic.

Hess also extols the virtues of Rousseau. Amazingly, though, Hess boasts that he will outdo Epicurus himself, and he equates himself with Zunz in this respect: "You find Epicurus' philosophy extremely natural and so do I… We live according to it—and it is a part of our nature." Hess then claims that the main difference between him and Epicurus was that Epicurus strove to arrive at his goals through altruism and discipline, and could never achieve them, while Hess could easily accomplish it, and he would pattern his life "after Epicurus both spiritually and physically". He then proceeds to extol the sensuality of man as God-given so that man has removed the heavenly into the sensual and must experience sensuality to the fullest; he refers Zunz to Genesis 2—a known crypto-Sabbatian key to the doctrine of incest and the dawn of a new age. (G. Kressel, *Moshe Hess Ub'nai Doro* 9; Theodore Zlocisti's collection of Hess' correspondence translated into Hebrew; Letter to Zunz, February 3, 1830)

Among the Sabbatians, Genesis chapter 2 is of prime importance. It begins with the verse "The heavens and earth were completed" and ends with verse 25, "And they were both naked, the man and his wife, and were not ashamed." A central theme of the chapter was the Garden of Eden. Chapter divisions in the Hebrew Bible are of Christian origin. The traditional *parsha* Jewish divisions are different, but

the Frankist Sabbatians conceded to the dominant culture as a symbol of the primacy of alien forces to the subjugation of Israel and utilized Christian chapter divisions as themes; whereas Jews in Christian countries only superficially utilized the chapter divisions for convenience, especially in debates and discussions on such themes with non-Jews.

The Utopian Messianic Age of Eden would complete the Heavens (*Shamayim*=390 in Gematria), the numerical equivalent of *Shin Tzadi*=390, Shabbetai Tzvi's initials. This theme is elaborated upon in Eibeschutz's *V'avo Hayom el Ha'Ayin* (35b) and discussed by Moshe Perlmutter on p. 333 of his book, *Rabbi Jonathan Eibeschutz and His Attitude towards Sabbatianism* (Schocken, 1947). Perlmutter also explains (pp. 326-7) the New Age's abolition of incest taboos and a license for promiscuity as stemming from the last verse of Genesis 2. Adam and Eve having no shame means there were no restrictions against incest, an antinomian thesis from Adam and Eve, developed by Baruch Kunio, known also as Berechia of the *Donmeh*, Turkish Sabbatians, and utilized by Eibeschutz not only in his aforementioned work, but also in his compilation of sermons, *Yaarot D'vash*, which Perlmutter excerpted. Incidentally, a monthly publication espousing radical left views is published by Boston area college students of Jewish birth whose editorial policies support Socialism, Communism, sexual promiscuity and homosexuality, entitled *Genesis 2*.

Part of Hess' Sabbatian heritage included addiction to the *Amirah* Theosophy.[44] *Amirah* is a pseudonym for Shabbetai Tzvi. It is the phoneticized abbreviation of:

LETTERS	WORD	TRANSLATION
Aleph	*Adonenu*	Our Master
Mem	*Malkenu*	Our King
Yud, Raish	*Yarum*	Exalted shall be
Hey	*Hodo*	His Majesty

The Sabbatians believe that Shabbetai lives, so they can say *Amirah Chai* (*Amirah* Lives). They also discern that *Amirah Chai*—Shabbetai lives—by embracing certain interpretations, which they apply to exemplary prophets, for each letter of the expression as follows:

A	Amos,	Ch	Chabakuk
M	Micah	Ai	Isaiah
YR	Jeremiah		
H	Hosea		

adding on the additional letters of *Chet* and *Yud* (which comprise *Chai*) to *Amirah*, and changing *Aleph* to *Ayin*, which shall be explained later.

In 1962, Professor Abraham J. Heschel's *The Prophets* was published by the Jewish Publication Society of America. The book, which contains 28 chapters, devotes separate chapters bearing the names of specific prophets *only* to Amos, Micah, Jeremiah, Hosea, Habakuk and Isaiah. Furthermore, Heschel subscribes to the heresy of a Second Isaiah, devoting chapter four to Isaiah and chapter eight to Second Isaiah. These Prophets, of course, all comprise the Amirah Chai mystical heresy.

Heschel (1907-1972) was a scion of a great Chasidic family. His father, the Peltzovizner Rebbe, and his mother, Reisel, were descendants of great Chasidic luminaries. On his father's side were Dov Ber of Mezeritch, known as the great Maggid, and his grandfather, after whom he was named, the Apter Rebbe. His father's uncle was Reb David Moshe, the Tshortokover Rebbe, son of the famous Reb Yisroel of Rizhin. His mother was descended from Rabbi Levi Yitzchak of Berditchev.

Heschel is a more contemporary example analogous to Karl Marx's father, who came from an

excellent pious background, and who was weaned by enemies of Judaism and converted to their cause. In Heschel's case, it was the liberal Communist CFR establishment that utilized his services. A man of great erudition and gifted intellectual powers, Heschel enhanced the goals of this group. It appears that his heresy materialized via Social Communist mavericks of the Young Vilna Movement of writers and poets, of which he was co-founder. They were his school chums at the secular Yiddishist Realgymnasia in 1927. About this time, he moved to Berlin and subsequently became identified with Reform theology, enrolling in the seminary inspired by Leopold Zunz's Jewish science, the *Hochschule fuer des Wissenschaft des Judentum*, where Geiger taught, and where Heschel was ordained.

Escaping the Nazis, Heschel held a faculty position at the Reform Hebrew Union College in Cincinnati. In 1945, Heschel joined the Conservative Movement's Jewish Theological Seminary in New York. His pious background was exploited by the Conservative Movement, who wished to ensnare religious Jews into their heresy. Heschel's work was cut out for him by the establishment he served—the Jewish Theological Seminary of America. The Seminary is a Warburg and Schiff controlled institution that is within walking distance of the Union Theological Seminary, which trains Protestant ministers and has been an Eastern U.S. center of Communist radicalism aimed at destroying Protestant Christianity. This Rockefeller-CFR- controlled entity in true Illuminati fashion appointed Heschel in 1965 as its first Jewish Henry Fosdick Professor. The formal joining of a Protestant Church institution by a scion of great Chasidic dynasties caused a tremor in the Torah world. Union Theological Seminary became the center of various mushroom splinter organizations, ranging from environmental activism and abortion-on-demand groups to such organizations as Clergy and Laity Concerned for Vietnam. There Heschel served as co-chairman, working closely with such Marxists as William Sloan Coffin and Arthur Waskow, a self-hating Jewish-born supporter of Communist causes, the Palestine Liberation Organization (PLO), and was a recipient of Institute for Policy Study grants to carry out leftist plots. The Union Theological Seminary was involved with the National Council of Churches and its other subversive front organizations. Suffice it to say, Heschel supported the radical George McGovern for President, who publicly supported the PLO and became a prominent spokesman against Israel. Another person with whom he worked closely was Father Daniel Berrigan, who enamored many unsuspecting Jewish college students. These students later turned on him when they learned of his hatred for Israel. A few months before Heschel died, he said that McGovern was the person destined to fulfill all the aspirations of the Prophets. The powerful CFR establishment was able to make Heschel's name popular in Jewish circles, so most Jews still believe he is a great man, and are unaware of his involvements or the direction of his mystical leanings, though he was acclaimed as a great mystic during his life. There were a few great authentic Rabbis who were critical of his theology but overlooked his political persuasions. One exception was Rabbi Meir Kahane, who criticized Heschel in his book, *Why be Jewish?* Most of these criticisms also appeared in the journal *Tradition*, published by the Rabbinical Council of America, and were aimed at his theology and not at his politics nor at exposing the establishments with which he was so intimately connected.

At a time when authentic religious leaders of Judaism were united in their efforts to mobilize troops against North Vietnam (which was a strong supporter of the PLO), Heschel's support of North Vietnam caused consternation among Jewish Rabbinic Decisors, the authentic Rabbinate of American Jewry, who were dedicated to a life-and-death struggle against Communism in any shape or form. Heschel's involvement was also a cause of embarrassment to his saintly Chasidic relatives of the Rizhin and Kupitchnitzer dynasties.

In a book that was published after his death, entitled *In Search of Truth*, Heschel subtly and not so subtly indulged in criticism of Chasidic beliefs and doctrines, even though he had posed during his life as a Chasid. On page 70 of the 1973 edition he stated, contrary to Chasidism, that Tzadikim, righteous, saintly individuals, have no say in Heaven. He accused the great Kotzker Rebbe of stunting his growth

(and seeing in which direction Heschel went, one can see why!) and of encircling him with chains. An entire book could be written dealing with Heschel's theological speculations, politics, etc., especially since Heschel's literary output was most prolific.

According to the Theosophy of Amirah, it is interesting to note that Amos begins with the Hebrew letter *Ayin* and not *Aleph*. The substitution was done with intent because Amos' condemnation of wealthy material excesses could be twisted so as to suit Communist doctrine. Also the letter *Ayin*, having become an Illuministic symbol, would provide another secret for adepts, namely, that the secret Amirah was spelled with an *Ayin*. In order to legitimatize this interpretation, a Jewish homiletical text, composed in Talmudic times, was misappropriated by the Sabbatians. The text originates in the book *Bereshit Rabba*, which deals with homilies on the book of Genesis. It states that Rabbi Meir had a Torah in which the text for the Hebrew word "or" for skin, spelled with an *Ayin*, was spelled instead with an *Aleph*, rendering its translation "light". The verse in question is:

> And the Lord God made for Adam and his wife garments of skin and clothed them. (Genesis, 3:21)

which instead would read "garments of light" with the textual change. Hence, the Sabbatians justified switching *aleph* for *ayin*.

There is more to this *ayin/aleph* business than meets the "eye". For in the exchange of usage and in the expression *Amirah* designated for Shabbetai Tzvi, the nefarious Sabbatians expropriated on purpose their worker's revolution philosophy from the writings of the great sages of Israel, and twisted and perverted them to their own ends. Exemplary of the *ayin/aleph Amirah*/work connection is the commentary of Nachmanides (1194-1270) on Deuteronomy 21, which is partially excerpted here from Rabbi Charles Chavel's five volume English translation of this classic. In reading Nachmanides, it is not difficult to see how they attempted to link servitude work and agrarian labor (the Communists' as well as others' keys to societal upheaval). Here are Nachmanides' comments:

> THOU SHALT NOT *THITH'AMEIR* (DEAL AS A SLAVE) WITH HER. This is like the expression *v'hith'amer* (and he dealt with him as a slave), and sells him. Onkelos in both cases rendered it as an expression of "trading", and our Rabbis in the Sifre and in the Gemara explained it as a term of "serving". Thus, it is an express negative commandment against making any use of her as a bondmaid, and if he did put her to such service, he is to be scourged.
>
> It appears to me in line with the simple meaning of Scripture that *thou shalt not* thith'ameir (spelled with an *ayin*) is like "*thou shalt not* thith'ameir" (spelled with an *aleph*), as in the expression all the workers of iniquity *yith'amru* (bear themselves loftily).
>
> Thus, the verse here states, "Do not exalt yourself nor magnify yourself, by acting as her master to sell her or to use her as a bondmaid". Similarly, in Arabic, they call a master *Amir*. And the usage of the *a'yin* and the *aleph* is often identical in the [Sacred] Language.
>
> Now, Rashi wrote, "*Thou shalt not* thith'ameir *with her*—you shall not use her as a slave. In the Persian language, work and service are termed '*amirah'*. I have learned this from the work of Rabbi Moshe the Preacher." This is true, for I have seen in the Yerushalmi in *(Tractate Shabbat)* chapter "Rabbi Akiba said" and in *(Tractate Abodah Zara)* chapter "All Images" the following text: "There (in Babylon) they call a good worker *amirah*." It is also commonly used in the Aramaic language, as is written in the Scroll of Susanna: "And the king of Assyria sent to all *amirah* (servants) of Nineveh and to all *d'amrin* (who serve) on the seacoast, and to the servant of Carmel and Gilead (to come with him to the war), but all the servants of the land disregarded the commandment of Nebuchadnezzar and they were not afraid of him." So also in many places of that book the inhabitants of a land are called "*amurei* of the land", meaning those who are servants to the land and make use thereof. Or it may mean that the king of Assyria commanded the soldiers, these being called "the servants of the land". For they are subject to the king to go with him in his wars, and they are his soldiers and his horsemen, similar to the expressions: *they 'served' Chedorlaomer; and many nations shall 'serve' him.*

Over the years, Illuministic Communist personalities have belonged to various secret prophetic societies, paralleling their other activities. It is difficult to document these societies. However, Professor David Baker of Acadia College, Nova Scotia, photocopied a text of a book that had limited

circulation, entitled *A Religion of Truth, Justice and Peace*, which he was kind enough to send me. The book, by Dr. Isidor Singer, Editor of the *Jewish Encyclopedia*, was published by the Amos Society in New York in 1924. The book deals with world religion and government themes, as well as Frankist Sabbatian Illuministic concepts, Socialist and Communist aspirations.

The book is divided into three parts: Part I: Social Justice; Part II: International Justice; Part III: The Religion of the Prophets. Chapter V of Part I, for example, is entitled “Saint Simon and his Jewish Friends and Disciples” with subsections entitled:

1. The Merchant Prince as Ruler of the New Society
2. A Period of Religious Romanticism
3. A New Religio-Social Messiah
4. Reconciliation of Socialism and Religion.

Radical Communist Arthur Waskow is known to belong to the Micah Society.

Karl Marx was considered in the Theosophy of *Amirah* to be the Prophet Jeremiah. In a letter dated Sunday, February 25, 1848 (which has been translated in the Zlocisti collection) to the editor of a German Communist publication, Hess let it be known that the title Jeremiah was reserved for he who prophesied the demise of a particular group. In this case, he identified the group as the bourgeoisie.

Moses Hess embraced a perverted *Hosea* ideology. It was Hosea who was commanded by God to marry a prostitute, as a prophetic example that God would redeem Israel who had played the harlot by going away from God. Shabbetai Tzvi did likewise.

Hess married Sybille, who was a street walker.[45] In so doing Hess expressed the desire, according to Sir Isaiah Berlin, “To redress the injustice perpetrated by society; he wished to perform an act expressive of the need for love among men and for equality between them” and “not, apparently, because he had fallen in love with her”.[46] Hess’ close friend, Berthold Auerbach (1812-1882) with whom he had an active correspondence, involved himself in Illuministic Masonry and was an active member of the Frankfurt Judenloge.[47]

As for the staged fight between Hess and Marx, a vivid description of what was supposed to have happened is given by Leopold Schwarzchild in his book *Karl Marx, The Red Prussian*. Drawing upon primary sources, the correspondence of Engels to Marx, Marx said Hess was afflicted with gonorrhea and Hess’ wife was a common slut and referred to Hess as “*la grandeur dechue*”, “fallen greatness”. Engels, however, complained to Marx that the charade was taking its toll because the workers liked Hess, and it took a long time for them to adjust to his absence. Engels complained in a letter to Marx (August 19, 1847) that even after a year and a half had passed since Hess’ ouster that it “exposes me to the most long-winded counter speeches from the workers. Whole meetings have been wasted over it…”[48]

As much as all this commotion was designed to create the impression of an irreversible rift for life, the private correspondence of Marx and Sybille Hess reveals otherwise. After the rift, Moses Hess was careful not to directly correspond with Marx during his lifetime. His last letter was dated July 28, 1846. Marx and Sybille after Moses’ death, however, were not so careful. Here is a translation of a very revealing letter:[49]

London, October 25, 1877

Dear Mrs. Hess,

Many thanks from myself and Engels for sending two copies of the book *Die Dynamische Stofflehre*.

> We are both of the opinion that the work of our departed colleague is of vast scientific importance and raises the prestige of our party. For this reason, we see fit outside of our personal ties to our covenant over many years, a personal responsibility to propagandize the importance of his book and by whatever means to disseminate it…
>
> Karl Marx
>
> p.s. Concerning the book, I am writing St. Petersburg and New York.

Die Dynamische Stofflehre was a book by Moses Hess. Sybille apparently demonstrated no remorse or ill will against Marx. Marx and Engels were willing to spare no effort to aid the book's distribution.

Why was it so important to create the impression of an irreparable rift between Marx and Hess? The main reason was that Hess had served his purpose in getting the Communist Party off the ground. His talents were now needed for two very important projects:

1. Effectuating a Russian Revolution
2. Setting the stage for ultimate world government.

Another purpose of the staged rift was to force Wilhelm Weitling out of the *Bund der Gerechten*. Hess' rift would tend to lend an air of legitimacy to having Weitling leave. Weitling was no figurehead, a genuine worker who visualized Communism as a solution to the exploitation of the working class. Marx supposedly believed in this, too; however, Marx was a hired hack—lackey of the wealthy Illuminists. He did what he was told. Weitling was independent. Weitling's prior presence of sucking key labor figures into the movement was now an accomplished fact. He could be disposed of. The ruthless manipulation of peoples' lives for the sake of the aims of the party was to become a repeated proverbial characteristic of the party. This was true from Marx's own time to the murder of Trotsky to the massacres of doctors and generals by Stalin, which brings us to Hess' role in Project Iscander.

Project Iscander was the name the Illuminati gave to the overthrow of Russia. The name symbolized its overthrow for an ultimate purpose—world government. Iscander is the Islamic term for Alexander the Great. It is written in the Koran that Iscander locked up the savage tribes of Gog and Magog behind walls of iron and brass, (hence the term *Iron Curtain*),[50] and in the future they will pour out to wreak havoc. According to the eschatology of the Illuminati, they would replace Alexander the Great. Indeed, in English Freemasonry, the all-seeing eye is a symbol associated with Alexander; it is an important theme in Rudyard Kipling's famous novel, *The Man Who Would Be King*. Alexander, whose life's ambition was to have one world government, would be displaced by the Illuminati, who would achieve their aims by invoking the havoc of Gog and Magog upon the world. These were to be Russia and Germany in the West and China and Japan in the East—orchestrated to the tune of the Islamic mystics, the Sufi and like Dervish orders, examples of which are the Shi'ite Ayatollah Khomeini and the house of El Husseini, from which stemmed such dung as the Jerusalem Mufti and Yasser Arafat.

The first Iscander designate was Friedrich Kapp, father of Wolfgang Kapp (who engineered the Kapp Putsch in Germany of 1920). We learn of this from a letter sent by Alexander Herzen to Moses Hess. This letter, in my opinion, is probably the most important document linking the Illuminati Sabbatians, Narodnicks, post-World War I Internationalists such as the CFR, the Nazi's, and the World Government UN Establishment. A photographic reproduction of the letter dated Paris, March 3, 1850 appears in Zlocisti's book.[51] The letter begins with two paragraphs in German; the more important French part is as follows:

> The tie which binds us to the past and to our milieu has not always been so fragile. It is a symptom of decadence, of the approach of a catastrophe. The English, for example, if we accept such eccentric individuals as Byron and Shelley, hold themselves firmly in their present time. They continue, they have work to accomplish on a designated path. We, however, are another case; this rupture of continuity which is being felt, this *Bruch* is not made intentionally. It is our milieu which pushes us toward doubt and disgust; after much effort and suffering and deception you either succumb or your titanic nature asserts itself, becomes skeptical, and feels a disinclination to attack all targets. Circumstances—for example, the 24th of February—can cause this change, they can entrap, and they can

also land you in the middle of another entrapment.

> The brochure (*Vom anderen Ufer*) of which you have spoken is not at all a work of propaganda—the lyrical element predominates in it and is completely subjective. If it did interest you, it's because it is true; you feel the rage and tears beneath the doubt. I freed myself from my tearful sentiments in writing it. Kapp has had published a translation of my letters on the Italian Revolution of 1847, by Hoffman and Campe; in the first letters you will find me totally involved, entangled (even though they were written after the first article *Vor dem Gewitter*.)
>
> But that is not all. You forget, perhaps, that my position as spectator is due to my nationality; physiologically I belong to another world. I am more indifferent regarding the terrible cancer, which is swallowing Western Europe. In Russia we suffer only from childhood on, and from material pains, but we have the future to look forward to! The Slavic world has not yet existed in the full flower of its strength; presently it is preparing by instinct an immense arena—Russia. In the face of this, we others hold quite a different position than the Roman philosophers—they had nothing but their proud and somber philosophy (although, I admit, I have a weakness for those men; that independence, that individual emancipation which finally wanted nothing to do with other men, makes my heart shiver). They foresaw the times of Justinian, when he would close their schools, or the time when another emperor would have the Library of Byzantium burned, to be done with its knowledge forever. On the contrary to them (the Roman philosophers), we are only waiting for the Moment to appear.
>
> I will not continue any more today. I would be truly honored if you would write out your letter in full and print it in your brochure. I will try to respond to you—instead of my name, use my pseudonym—Iscander. It is, thus, that I signed everything I had printed in Russia, and since Kapp also used it—go by Iscander. Order Campe to send me one copy immediately, and take one copy of my brochure from Herwegh—I will also send you "the letters". Tell me your address. Where are you going? To England? Perhaps I will be coming to London in 20 days. Do not forget to give me your address; you can write to me by addressing it "in the care of the Brothers Rothschild", in Paris.
>
> Have you read in Switzerland the discourse by Donoso Cortes? I've written a response to it, and I plan presently to write a short article against the confusion preached by Emile Girardin concerning majority and minority.
>
> As for the rest, it's going pretty badly—I sink more and more into pessimism.
>
> Once again, thanks, and a million thanks for your letter, it did me a lot of good—I salute you fraternally.
>
> Concerning money, don't even think about that, I don't need any, and you are going to take a trip. Even if you need some such small sum, you have only to write to me.
>
> All yours,
>
> A. Herzen
>
> p.s. The title of my brochure has induced many people, yourself included, Mr. Hess, to fall into error. I wrote it in Russia, "Vom andern Ufer"—from the other side of the land where the Revolution took place, the title had no other meaning.
>
> Adieu.

Herzen's Illuministic commitment comes through in several places in the letter. For example, the reference to Justinian closing schools refers to the Eastern Roman Emperor's closing in 529 CE of the Neoplatonic Academy in Athens because of its anti-religious teachings.

Other phrases are quite obvious—the Moment—referring to the Revolution and the use of Iscander for one world government, which was Kapp's pseudonym previously. The correspondence to the House of Rothschild irrefutably ties in the entire Illuministic Sabbatian-Frankist-Communist-CFR-One World Government-UN circle, a la Alexander's dream of one world government.

The Iscander legend even found its way into Jewish sources. Rabbi David Kimchi's (1160-1235) Biblical commentary on Ezekiel 38:8, referring to the hordes of Gog that would come in the future to crush Israel, states:

> It is said that from the time of Alexander, King of Greece, the people of Magog were imprisoned there at the northern end, because Alexander imprisoned them among the mountains and they never left that area again.

Subsequent to the revelation of incongruities with respect to Hess' ouster from the Communist Party, a

Party stalwart apparently seemed to be disturbed by all of this and published a book bemoaning the fact that both official and independent Marxist scholars have unjustly decried Hess' *True Socialism* as a Utopian form of petty bourgeois radicalism. The Communist author, Dr. Bruno Frei, was an active member of the Austrian Communist Party. His book, *Im Schatten vom Karl Marx*, *Moses Hess Hundert Jahre Nach Seinem Tod*, was published (by Hermann Bohlau of Vienna) in 1977.

Frei's research concludes that Hess' agreements with Marx far outweighed any disagreements. He points out that in the late 1860's Hess showed up as a delegate of the First International in support of the Eisenacher wing of the German Labor Movement. Hess publicly renounced on many occasions the very socio-religious utopianism of which Marxist critics have accused him. Furthermore, Frei attributes to Hess the despicable Communist blasphemy of expropriating the holy prophets of Israel for themselves by maintaining that Hess was committed to the *Just Social Order* first announced by the Hebrew prophets; namely Communism. This completely ignored the fact that what the Communists have embraced is exactly what the prophets of Israel were most noted for disclaiming—paganism, expropriation of private property (as in the case of Ahab and the Nabbatian vineyards), murder, violence, torture, and the raw abuse of power, forced labor and enslavement. However, Frei commits a blasphemy against the party line by stating that Hess' Zionism is true Communism and not, as the official Marxist-Leninist view declares, a reactionary separatist movement. He thus let the cat out of the bag on one of the Communists' most closely-guarded secrets; to destroy Judaism by blaspheming the Jewish commitment to Zion, God's promised Land, popularly called Zionism, although this term was not used until much later.

It is interesting to note that, despite all the criticism heaped upon Hess at meetings and in Marx's *Communist Manifesto*, all Hess' denunciations in public and in print of materialistic determinism still did not suffice to prevent Hess from being sentenced to death for his complicity in the 1848 Communist Revolution in Germany, from where he had escaped.[52]

CHAPTER XIV

BOLSHEVIKS, MENSHEVIKS AND RUSSIAN JEWRY

> The 'professional' Communist is neither a sheep nor a dupe. He knows precisely and exactly what he is doing, and why. His goal is power—total, relentless, invulnerable and irreversible power.
>
> The Communist has a highly developed ability to carry out party objectives while behaving like a non-Communist in the midst of anti-Communists. The practice of deception becomes so much a pattern of his behavior that he will use deceptive methods even when it is unnecessary; it becomes a way of life.
>
> Herbert A. Philbrick[53]

> First we will take eastern Europe, then the masses of Asia. Then we will surround America, the last citadel of capitalism. We shall not have to attack. She will fall into our lap like an overripe fruit.
>
> Vladimir Lenin (1870-1924)

> The Torah opposes Socialism because it was not given to angels but to material beings.
>
> Judah D. Eisenstein (1854-1956, OY, 7:164)

Until 1722, the power of the Czars of Russia depended on the feudal system over which they presided, governed by a small noble class that owned the land and the peasant-serfs.

In 1722, Peter the Great instituted a major reform in Russia; a civil service career ladder system which established fourteen ranks of nobility.

Prior to this time, only the hereditary nobility ruled. The new system for the first time created a nobility called *Chinovniki*; *Chin*—meaning rank or rung of a ladder. These lifetime bureaucrats laid the foundations for Russian capitalism. One outstanding Chinovnik, Count S.Y. Witte (1849-1915), began as a railroad manager and became Minister of Finance. He put Russia on the gold standard, started banks, got foreign investments and initiated the Trans-Siberian Express.

While a social contradiction existed between the feudal state privileges of Czarism and bourgeois free enterprise, the Chinovnik Czarist coalition made huge strides during the nineteenth century development of Russia.

Czar Alexander II freed the serfs in 1861; the same year the U.S. began the Civil War. This insured the loyalty of Russia's army (which was 90% serf) to Czarism.

During the last decade of the nineteenth century, Russia's steel industry grew 116% in contrast to England's 80%, the United States of America's 63%, and its oil by 179%, second only to the United States.

The capitalistic prosperity of Russia and the Chinovnik Czarist coalition insured that Illuminati-backed revolutions of the Dekabrist variety would be doomed to fail. The very fact that Russia survived the destitution of the Crimean War (1854-1856) defeat with its famine and hardships, was in a sense, a victory for free enterprise. The Communists, however, capitalized on the destitution of the war and attributed it to a *feudal* state. This term, which began to gain widespread use, has since been used freely by collectivist intellectuals to describe any non-Socialist/Communist system that they wanted changed.

The monopoly capitalist conspirators of the Illuminati power structure worked diligently and incessantly during the nineteenth century to build and to back a revolutionary socialist peasant uprising ranging from Narodnik Alexander Herzen to the son of a Greek Orthodox priest, N.G. Chernyshevsky (1838-1889), to that of the *Zemlya* (land) *I Volya* (freedom) movement, the first underground revolutionary movement of 1862; through to its two unofficial factions, that were led by P.C. Lavrov (1823-1900) and Mikhail Bakunin (1814-1876).

These movements failed. For after the "mad summer" uprisings of 1874 (catalyzed by them) and mass

arrests, the peasants reaffirmed their allegiance to the Czar.

During the nineteenth century, the Jews of Russia constantly experienced anti-Semitic policies under the various Czarist regimes, however, in varying degrees of intensity depending on who was Czar.

Alexander the First ruled from 1801-1825. He encouraged Jewish mercantilism in Russia by imposition of a tax that enabled Jews to establish urban residence (from which all Jews had been previously barred).

Alexander I attempted to herd Jews into fixed areas and regulate their activities, attempting to destroy their autonomous status in rural Russia as middlemen, landlords, innkeepers, farmers and producers of agricultural byproducts such as liquor. The Napoleonic War interrupted his Jewish program which was reinstituted in 1815, with one major change: Russia became known as a "Christian country", and granted status to Jews on condition of conversion to Christianity.

The Jews were ostracized from border communities where they had developed lucrative trades as inter-country export and import middlemen, and from farm communities to reduce their influence in Russia's agrarian sector.

Nicholas I, who ruled from 1825-1855, was a cruel oppressor of the Jews, and completely ostracized Jews from any government positions or activities, replacing them with Christians. Despite Alexander's prior policy of ostracism of Jews from the border communities, there were Jews who, through bribery, had managed to remain there. These Nicholas forcibly exiled to designated areas. Those urbanized Jews who had paid the tax to reside in Russia's large cities were, likewise, expelled. Nicholas' other activities with respect to the Jews were discussed in chapter V. They included the forced conscription of 12-year-olds into the army, which they formally entered at age 18 for 25 years, preceded by six years of forced indoctrination into Christianity. The only respite Nicholas gave the Jews was to allow some 30,000 of them to settle government regulated agricultural colonies, many bearing Hebrew names and subsidized by the government. The cruelties of Nicholas were a source of public protest by Jews of other countries.

Alexander II ruled from 1855 to 1881 and was more tolerant to the Jews than his two predecessors. He abolished the cruel forced conscription of Jews. He reopened urban Russia to Jewish settlement again (for a fee, of course!) and allowed Jewish students to enroll in government schools. His initial policies were intended to assimilate Jews into the Russian culture by being good to them, rather than cruel.

However, Jewish participation in the ill-fated Polish revolt against Russian rule in 1861 soured him on the Jews. Accordingly, he reinstituted economic sanctions against them, culminating in the Odessa pogrom of 1871, in which the government policy was hands off to the massacre.

During this period, however, a new Jewish intelligentsia arose that was articulate in its mastery of Hebrew scholarship and Jewish law and which, unlike the secular Haskala enlighteners, had strong religious values. This intelligentsia supported both financially and intellectually, as well as by literary contributions, a wide array of new Hebrew periodicals and newspapers, unfortunately largely dominated by the secular Haskala movement, but which nevertheless displayed a healthy love for the reestablishment of a Jewish Homeland. These outstanding publications were *HaMagid*, *HaMeilitz*, *HaTzfira* and *HaKarmel*.

Simultaneously, a whole new Yeshiva renaissance movement manifested itself, spearheaded by the disciples of Elija, Gaon of Vilna, Lithuania (1720-1797). Great new Torah personalities thrived who illuminated this generation and trained thousands of disciples who were a vital spiritual force in breathing new life and vitality into Russian Jewry. Among these outstanding personalities were Rabbis Chaim Volozin, Naftali Tzvi Yehuda Berlin (the *Natziv*), Yisrael Salanter, Isaac Elchanan Spector and Raphael Shapiro.

These Rabbis were not only great scholars of saintly character and revered ecclesiastical authorities, but were militant foes of Communism and Illuministic Haskala, and waged active war against them.

On March 13, 1881, a bomb terminated the life of Alexander II. The assassination of the Czar was

accomplished by the *Narodvoltsi* terrorists, a small group consisting of no more than 50 people. These terrorists were disciples of Bakunin and P.N. Tkachev (1844-1886). What is most significant here is that Tkachev publicly advocated Illuministic Jacobinism in his journal *Nabat*. Together with S.G. Nechayev (1847-1882), co-author with Bakunin of the revolutionary catechism, they both advocated "conspiratorial revolution by a militant terrorist minority". There were assassination attempts on the Czar in 1863 and a close call in 1866. Franco Venturi in his "Roots of Revolution"[54] documents the fact that many student terrorists of 1863 confessed to being disciples of Adam Weishaupt and the Illuminati.

Nechayev died in prison the same year his co-conspiratorial terrorist Khaltorin (1856-1882) was sent to the gallows. By 1884, the back of the *Narodvoltsi* was broken as a result of arrests, exiles and executions. All this took place under the cruel reign of Czar Alexander III.

Alexander III, however, was determined to make Russia uninhabitable to Jews and so, at his instigation, a series of pogroms and persecutions were initiated.

The 1881 pogroms that were initiated on May 11, 1881 took their toll on the thousands of Jews who were killed, maimed, raped and robbed. Approximately 20,000 Jews were left homeless and 100,000 were impoverished. The property damage was estimated at $80,000,000 in the American gold-backed currency of that era.

To prevent the true extent of the destruction from becoming known to the civilized world, the Czar imposed strict censorship on media and private correspondence. However, the genius of Rabbi Isaac Elchanan Spector, Rabbi of Kovno, leading religious Decisor of his generation, succeeded in penetrating the censorship, writing many letters to Rabbis all over the world on what appeared to be routine matters but in reality was Rabbinic code detailing the extent of the destruction. His letters were a vital catalyst in organizing financial aid from Jews throughout the Diaspora for the pogrom victims.

Contrary to popular opinion, the Narodni and fellow socialist travelers of the period were not the champions of the Jews in their time of despair, for on the issue of persecuting Jews, they were on the side of the Czar.

And so it was that the Narodnik press justified the pogroms as, for example, their stating on August 30, 1881, "The pogroms against the Kikes are to be praised." (Professor Mordechai Wilensky, *Soviet Jewry Lectures*, Hebrew College, Boston, commenting on *EJ*, 3:124)

The party line then was that the masses are reacting to Jewish exploitation. A later (formed 1879) faction of the *Zemlya I Volya*, the *Narodnaya Volya* (NV) (People's Will) of which the *Narodvoltsi* were its terrorists, stated bluntly that the "Kikes have seized control and are the peasant's curse". This view was shared by NV member Sofia Perovskaya (1853-1881), whose anti-Semitism matched that of her Czarist general father, and her "lower class" aforementioned NV comrade, S.N. Khalturin, whom the Czar had hanged for terrorism.

The official line in the Soviet Union towards the pogroms was no different. Soviet propagandist Vladimir Begun in 1974 stated that the pogroms were justified because of Jewish exploitation. Similar remarks issued from other propagandists.

As Marx and Engels observed these events unfolding before them, they added a preface to Plekhanov's 1882 Russian edition of the *Manifesto* which read:

> We say that Russia today forms the vanguard of revolutionary action in Europe… and what happens on and to the land may serve as the starting point for a Communist development…

Thus, Marx and Engels drew the blueprint for the Communist Revolution as a bourgeois revolution since capitalism and industrialization ended land-based or agrarian socialism.

Around that time, there was a serious Marxist student at St. Petersburg University, Alexander (nicknamed Sasha) Lenin, who was absorbing Marxism in large doses. He had completed a Russian translation of Marx's critique of Hegel's Philosophy of Right.

In 1886, the year his father died, he won a gold medal for his original zoological research. Some months later, he formed a new *Narodnaya Volya* terrorist section to assassinate Czar Alexander III. They did not succeed.

Having discovered the plot by accident, the authorities arrested, tried and hanged him and four comrades on May 8, 1887.

His brother Vladimir, later to become the first ruler of the Bolshevik Soviet Union, was shocked. However, he worshipped his older brother, and decided to study Marxism and avenge his brother's death.

In August, 1887, Lenin entered Kazan University to study law. On December 4, 1887, he was expelled for participating in a student demonstration.

It is amazing that Lenin was admitted in the first place to Kazan, since subsequent to the attempted assassination of Alexander III, Lenin's family were social outcasts. It was only through the intervention of a former headmaster of Lenin that he ever got admitted. That headmaster was none other than Feodor Kerensky, the hero of the February Revolution of 1917 that overthrew the Czar. True to Communist form, Lenin repaid the favor and ousted his Menshevik mentor and master from office in October of 1917.

Kerensky's taking Lenin under his wing was no historical coincidence. Kerensky was a member of an Illluminist group that had subverted, or perhaps more apropos, *expropriated* a Masonic organization.

Lenin began his public activity in 1894. The following year, Nicholas II became Czar, and in December 1895 he had Lenin arrested and exiled to Siberia.

Now several events beginning with Lenin's emergence into public activity in 1894 up until the October Bolshevik Revolution of 1917 occurred, which a student of history might find confusing. There was in-fighting on various issues. Should the revolution be bourgeois or proletarian? Violent or nonviolent? Political or through economic trade unions? Can capitalism be gradually reformed—as Marxist Edvard Bernstein (1850-1932) suggested—under the name of *Revisionism*? Who should be in the party? Who should not? Should the party seek to unite all types of Socialists or be selective?

All this in-fighting was a repetition of Karl Marx's jockeying for power, except now it was Lenin's turn, for Lenin was a tool of the Illuminati monopoly capitalists.

This meant that ultimately, just like the sincere workingman's representative Weitling had been ousted from the Communist Party by Marx, the sincere uncontrolled Martov (born Julius Tsederbaum, 1873-1923)—leader of the Jewish Socialist workers *Bund* who engineered a 15,000 Bundist workers' strike (Bialystok, 1895)—and others like him would have to be ousted from power.

At the Second Congress (1903) of the Russian Social Democratic Labor Party (RSDLP), Lenin made an unsuccessful power play at the 22nd session and was outvoted 28 to 23. The issue: a broad-based flexible party—championed by Martov, or a tightly run organization in which "backward" elements would be excluded—championed by Lenin.

Now, utilizing the ingrained anti-Semitism of the "enlightened" Socialist Democrats, Lenin succeeded at the 27th session of the Congress to get a vote (41 to 10) that the Bundists could not remain autonomous. At this point, the Bundists walked out, but not Martov. Subsequently, Lenin tried to consolidate his power further through his hand-picked boys, who were part of an underground newspaper network he had started called *Iskra*. Even though Martov had contributed 39 articles to Lenin's 32 in the 45 issues that had come out, Martov was not one of "Lenin's Boys". The result was another nine bitter sessions with Lenin winning by narrow majorities on the issues.

Now *Bolshevik* means majority and *Menshevik* means minority, and those titles stuck to these factions. So, after the Congress was over, these groups went their separate ways. Ironically, though Lenin's Bolsheviks controlled the distribution network of *Iskra*, the Mensheviks controlled the actual publication of the paper. So in December 1904, Lenin founded a new newspaper, *Vperyod*, utilizing the *Iskra* network. Lenin was a pioneer at establishing a media network and monopoly capitalist Illuminist money assured its success. From 1905, a period of great national unrest, intrigue and counter-intrigue afflicted

Russia. The secret police infiltrated trade unions and even succeeded in controlling them. They also infiltrated the Bolsheviks.

Meanwhile, Lenin was jockeying for more power so that by April 1905, the Third Congress of the RSDLP was called the Bolshevik Third Congress.

One could further subcategorize both the Bolsheviks and Mensheviks as either "sincere" and/or agent tools of Illuminati monopoly capitalists. Bearing this in mind, we can lay down certain principles which applied to this and many other Illuminati- agitated revolutions.

1. The Illuminati monopoly capitalist (IMC) agents could never ultimately tolerate "sincere" idealists and would strive to eliminate them from positions of power at any costs; e.g., Marx and Weitling, Lenin and Martov.
2. Individual Illuminati power spheres were engaged in a power struggle to consolidate their positions in the forthcoming revolution and placed their bets on who they thought would win, e.g., Rothschilds v. Rockefellers.
3. The primary motivating factor of an IMC agent was not his ideology, but personal ambition. The IMC agent was then and is now a power hungry criminal; ruthless and materialistic, a worshiper at the altar of the idol *Success*, e.g., Lenin, Stalin and Trotsky.
4. The IMC agent would dump one ideology for another instantly if he could gain in a power play for control of the Revolution; e.g., Leon Trotsky, who switched from Menshevik to Bolshevik.
5. The IMC power sphere would have as its reward a captive market—the totalitarian socialist state. In effect, there is one purchasing agent in contradistinction to thousands in a free enterprise economy (e.g., Standard Oil, Chase Manhattan, Westinghouse, Ford Motors and Occidental Petroleum business with the USSR).
6. It was essential that the IMC alliances with Communism be hidden from public scrutiny and that an "accepted" conceptual spectrum of political left and right be foisted on the public (e.g., obfuscation of NAZI, being National Socialism, low profile of Rockefeller and Ford Foundation grants to Communist organizations and personalities).

The IMC and their Communist counterparts had and have much in common. What they share as goals are:

- Collectivism
- A totalitarian society.
- Monopoly control of society.
- Centralized political control.
- Individual coercion.
- Abandonment of Noahidic Laws of universal morality.
- Contempt for ethnicity.
- Contempt for authentic, absolute moral theology religions, especially Judaism, the mother of western religions.
- Absolute political power.
- A welfare state.
- Central banking.
- Exploitation of the public good and public interest to their own ends.
- Contempt for laissez-faire entrepreneurs.

The aforementioned principles are by no means my original idea. They have been articulated by astute

political scientists, historians and other distinguished intellectuals. Among those who have documented the factuality of most or all of these principles are:

- Professor Antony Sutton, author of *Wall Street and the Bolshevik Revolution* and *Wall Street and the Rise of Hitler*.
- Professor Caroll Quigley (1910-1977) of Georgetown, Princeton and Harvard, author of *Tragedy and Hope* and *The Anglo American Establishment*.
- Dr. M. Cleon Skousen, former Chief of Police, Salt Lake City and President of the Freeman Institute, author of *The Naked Capitalist* and *The Naked Communist*.
- Gary Allen, author of the best seller *None Dare Call It Conspiracy*.
- Andrew J. Melechinsky, President of Constitutional Revival, lecturer and author of numerous essays, pamphlets, bulletins and broadsides exposing the evils of Socialism, as well as producer of videos.
- Taylor Caldwell, prominent author whose novel *Captains and Kings* especially focuses on these matters.
- Professor Paul Eidelberg, of Bar Ilan University, distinguished political scientist, lecturer, author and columnist.
- Joel Bainerman, internationally acclaimed author and editor of *Inside Israel*.
- Barry Chamish, noted investigative reporter, columnist and author of several books including *Traitors and Carpetbaggers in the Promised Land* and *Who Murdered Yitzchak Rabin*, the Hebrew version of which became number 1 on Israel’s best seller list.

A revolution was averted in 1905 by the Czar conceding to form a Duma with a Constitution.

This caught the Bolsheviks and Mensheviks off guard. Initially, they had bad-mouthed it, but when they saw they could achieve power, they ran for office in it.

On April 3, 1917, Lenin arrived in Russia. That evening, Lenin proclaimed, “We don’t need bourgeois democracy; all power to the Soviets!” On April 4th Lenin delivered his April theses containing 8 sections that, among other things, advocated:

- Confiscation of all landed estates
- Nationalization of all lands in the country
- Production and distribution of products under the control of the Soviets
- Cessation of the Imperialist World War
- Amalgamation of all banks in the country into a single national bank.

The last point was most important to the IMC.

When Lenin later nationalized the banks, he exempted only one bank, Citibank’s predecessor National City Bank, because of its role in the Revolution. In March 1918, J.A. Stillman replaced his late father as the bank’s President. J.A.’s daughter Isabel was the wife of Percy A. Rockefeller, John D.’s son.

On April 8, 1917, the Petersburg Bolshevik Committee rejected Lenin’s April theses by a vote of 13 to 2. However, the Bolsheviks underestimated Lenin, or perhaps more accurately, the Wall Street IMC coalition behind Lenin, for in July of 1917, Party membership had expanded from 24,000 in April to 240,000 in July. The new membership was totally loyal to Lenin.

Shortly after Lenin came to power (1917), he established a Jewish Affairs section in the Communist Party, manned by self-identity hating Jews called the *Yeveseksjya*. They tried to bring the Bolshevik idea into action by abolishing the practices of Judaism and their goal was to impose the proletarian dictatorship among the Jewish masses. They used voodoo methods to strike out Judaism wherever it was

possible. They had a reign of terror upon Jewish communities, synagogues, Rabbinical seminaries, and elementary and intermediate schools where the Torah was taught. Libraries were confiscated and holy books burned. They were willing to support a Yiddish press that would propagandize Communism among the Jews in Russia, but they would not allow any continuation of Torah observance, and would stop at nothing to prevent it. Religious education was prohibited, synagogues and other Jewish institutions that were seized were converted into clubs, workshops and warehouses. Taxes were levied against Rabbis and other religious leaders to force them to leave their positions. The demands for the freedom of religion promised by the Revolution were met with mockery and punishment. Lenin, however, would not tolerate the mistreatment of secular Jews even after Fanya Kaplan, a Jew, failed to assassinate him.

Many Rabbis, such as the late Lubavitcher Rebbe's father-in-law and Rabbi Moshe Feinstein, were jailed and served long sentences. The two were freed due to the intervention of a Senator from Idaho, William Edgar Borah. The Senator was asked by his fellow Congressmen, "Why are you doing this; you have no Jewish constituents in Idaho?" His answer was "When the day comes and I will meet the Good Lord, my Maker, and He asks me what I did in life for the Lord, I will point out simply that deed, and I have no fear of damnation." (Rabbi Shmuel Fishbain, commenting on Reb Moshe, ArtScroll, 1998, p. 49)

An example of the type of terror endured by religious Jews, and their courage, is seen in the following account:

> Red Army soldiers burst into a Novardhok Yeshiva. The commanding officer drew his gun and demanded that the Yeshiva Chief Rabbi immediately close the Yeshiva—or be shot. Just before this incident a telegram from a great Torah scholar which read simply, "Our Merciful Father", had been smuggled past Red Army lines by other Novardhok disciples and brought to this Yeshiva. The words were the very same as the first two words of the prayer for the souls of Jews who chose to lay down their lives rather than convert to a different religion. To the students, the message was clear.
>
> The Chief Rabbi calmly rose from his chair and unbuttoned his shirt. Without a touch of emotion, he walked over to the officer, held open his shirt and said, "Shoot". No sooner had he done this, than the students of the yeshiva followed his lead. One by one, they all rose from their seats, unbuttoned their shirts, lined up behind the Chief Rabbi and repeated his own word: "Shoot".
>
> The soldiers were completely taken aback. Never had they encountered such a reaction. They were accustomed to eyes struck with fear, anguished cries, pleading and begging on knees, and faces pinched in silent pleas for mercy—all of which was generally followed by their beastly kicks and deadly gunfire. Either out of total confusion or out of respect and admiration for an act of such raw courage, the soldiers withdrew without firing a shot and the Novardhokers returned to their study.[55]

Jews, War and Communism,[56] a book by Zosa Szajkowski, documents the tempestuous years of Communism especially from an American historical perspective. That author had an unusual library containing periodicals and newspapers from all over the world at his disposal at the YIVO Institute where he was a researcher for many years.

He documents the involvements of Jewish-born Communist personalities from the American political scene.

One such Communist turned repentant Jew, Maurice Malcolm, who was a union boss Communist thug in the Furrier's Union in New York City, wrote a book, *Return To My Father's House*. There were other penitents, such as Benjamin Gitlow (1891-1965), who wrote a complete expose entitled *The Whole of Their Lives*,[57] concerning the innermost workings of the Communist party in the United States, which he headed for many years. It details how the Yiddish Communist newspaper *Freiheit* was, in reality, a terrorist organization under the command of Stalin through the infamous OGPU security police, predecessor of the KGB, and how the newspaper staff of *Freiheit* carried out executions of targeted enemies of the party in the City of New York. He also details how an apostate rabbi, Alexander Bittleman, whom the Communists nicknamed "The Rabbi", masterminded the axing to death of Trotsky with a miner's pick in the brain on August 20, 1940 in Mexico.

While Stalin murdered Jews who had nothing to do with Communism, he also murdered Jews loyal to him. Maurice Malcolm's brother, for one, returned to Russia and was murdered. Gitlow describes how two Jews helped Stalin to bring Hitler to power in Germany because it was in the Communist interest to topple the German government. After performing their duties, they were summarily executed.

Early on, Lenin laid the foundation for what is called today *liberation theology* among the Catholics, and *Islamic Fundamentalism* among the Arabs, a derivative of the Bolshevik Party's "Islamic Marxism". The success of this lay in infiltrating these religions with agents, often even clergy, who professed to be anti-Communist but, indeed, were pro. Accordingly, the KGB has operated a Yeshiva to train their own brand of so-called rabbis in Romania. One of their graduates was installed by them as Chief Rabbi of Kiev and informed the KGB about Jewish dissent there, even leading to the arrest of underground Rabbis who were involved in circumcising Jews clandestinely in the 60's and 70's, while it was against the law.

The roots of Islamic Marxism were laid down by the Bolshevik Party during the years 1910-1919, as has been documented by A. Taheri in his *Holy Terror: Inside The World Of Islamic Terrorism.*[58] Islamic Marxism as an ideology is supported by the Communist Parties of Afghanistan, Iran and Saudi Arabia.[59]

One by-product of this activity was the establishment of the Communist Hizbullah by the Ayatollah Khomeini, who built his power base with Islamic Communists of Iran, Syria and Libya. Their guerrillas were trained by Communist government professionals including North Koreans.[60] Abbas Zamani, a major Hizbullah organizer in Lebanon and Pakistan is a prominent KGB agent.[61]

In 1929, Jewish inhabitants of the City of Hebron, prior to the establishment of the Jewish state, were murdered by Arabs.[62] This exposes the lie that the establishment of the state is a root cause for killing Jews there. Sixty-seven Jews were killed, sixty were maimed and wounded. The aged, women, children and infants were not spared, in violation of Islamic Law and the teachings of Mohammed on conquest and war in the Koran. The reason is that this was not a Jihad, holy war, but a Communist barbaric slaughter. The victims were religious Jews. Synagogues were destroyed, Torah scrolls were burnt and Rabbis and students were murdered in cold blood as they sat and studied holy texts. To this very day Jews are under the impression that this was a mere Arab/Islamic outburst. In reality, it was a very well executed exercise of the Communist Party. After the attack, thousands of Jewish-born Communists throughout the world resigned from the Communist Parties of their countries. Although not acknowledged publicly, the remaining JINO Communists that were active in the Labor parties of pre-Jewish-state Israel were very happy about the pogrom because of their hatred for religious Jews and Judaism. However, these Communists, merely because they lived in the Promised Land, were even too much for the Bolsheviks. So Stalin, the real butcher of Hebron, waged war to purge them from the party, resulting in further resignations of prominent Communists such as Edward L. Israel, who in a letter on May 20, 1936, stated:

> The vicious attacks of the Communists on Zionism both in Russia and in Palestine and now in America represent an attempt to strike a death blow at the Jewish People. I cannot make common cause with those who are engaged in such a vicious undertaking.[63]

Lenin's liberation theology had its roots in Gnostic Communist theology (see next chapter), but more directly relates to Thomas Munster of the German peasant revolt of 1525 who has been described as the *Theologian of Revolution*[64] in a Bolshevik propaganda piece published in 1921 by Ernst Bloch.

In 1972, 400 "Christians for Socialism" met in then Marxist Chile and declared that the time has come for "a strategic alliance of the revolutionary Christians and Marxists in the process of liberating the continent". Their leader was Catholic Bishop Don Sergio Mendez Arceo of Mexico, who was assisted by Jesuit Priest Gonzalo Arroyo, organizer of the Congress.[65]

Getting back to Jewish Communist disenchantment with liberation theology vis-a-vis Hebron, Benjamin Gitlow describes scenes ten years later on August 20, 1939 of JINO confusion over the Hitler-Stalin pact as follows:

Then the bombshell exploded. The Soviet Union concluded a political pact with Nazi Germany, announced by Tass in the following terse words:

> After conclusion of the Soviet-German trade agreement, there arose the problem of improving the political relations between Germany and the USSR. An exchange of views on this subject which took place between the governments of Germany and the USSR established that both Parties desire to relieve the tension of their political relations, to eliminate the war menace and to conclude a non-aggression pact.

The first one to read the news over the ticker was Paul Novik, editor of the Jewish daily *Freiheit*, the Jewish Communist newspaper. He crumpled up the ticker sheet in anger and said it was a dastardly bourgeois trick. Beads of perspiration gathered around his forehead. He was speechless for some time. 'After all,' he reasoned, 'the United Press would not go berserk on such an important piece of news.' He went to his desk and looked at the bulldog edition of *The New York Times*; he read Ferdinand Kuhn Jr.'s correspondence from London with an August 21 date line. It stated:

> The deadliest high explosive could not have caused more damage in London than the news late tonight that the Nazi and Soviet governments had agreed on a Non-Aggression Pact behind the backs of the British and French military missions in Moscow.

He rushed to the editorial offices of the *Daily Worker* in the same building. There was panic. Sam Don, whose real name is Donchin, the actual editor and boss of the *Daily Worker*, was present.

Novik pressed Don for a line of policy. In consternation he asked: 'How should the news be treated?' Others, standing around, said: 'We will be mobbed by the workers.' Many Communists who had read the early editions of the metropolitan papers besieged the offices of the *Daily Worker* with telephone calls.

Donchin, pale as a ghost, did not know what to say. Browder had gone out of town for a vacation. The other leaders of the Party, Foster, Minor, Stachel, including the representatives from Moscow, were unavailable.

When Alexander Bittleman, the theoretician of the Party, its Russian expert and the man who reads all the Russian papers in order to know how Moscow thinks on every subject, was confronted by the frantic editors, he did not know what to say either. He gave an order that a meeting of all the Party editors of all the Party papers and magazines should be held on the ninth floor that very afternoon, at which time he would outline the Party policy to them.

The room was jammed with the members of the editorial staffs of the Party's press. But Bittleman had nothing new to say. He reiterated the Party's stand in favor of collective security, in favor of a campaign against Hitler and in support of the New Deal. For the first time in his life, this theoretician, who was always so positive in explaining Soviet policy, hemmed and hawed, stuttered and coughed and finally had to admit that the leaders of the Party had received no official word from Moscow. He was informed by the agitated editors that an answer must be forthcoming soon, because Party members, besieging the editorial offices, were frantically demanding that they must know what to say.

An interesting scene occurred in the offices of the *Freiheit*, the Jewish Communist daily. One of the best known Party leaders among the Jewish workers in the garment sections of New York is Sam Lipzin. The Party used him to get false passports from the U.S. State Department on which Comintern representatives like Gerhart Eisler and OGPU agents traveled. For years he had led the Communist faction in Sidney Hillman's Amalgamated Clothing Workers of America. His life was completely bound up with the workers in the Garment Center of New York. There he could be found gesticulating and arguing almost every day in the year. If any man was in a position to know the effect the pact had upon the Jewish workers, Lipzin was the man. On the morning of the 23rd, he came rushing into the *Freiheit* office, hair disheveled, breathing heavily and much agitated. Turning to Novik, who in those memorable days tried to avoid everyone who came to the office, he exclaimed:

> The workers are making a revolution against us. They are driving us out of the market. What has Stalin done to us? Why did he sign the Pact? Everything we have built up for the last twenty years has been destroyed. I tell you, we are going to be stoned.

Novik turned around on his heel, red with anger: 'How dare you speak that way! Get out of here right away!' He threw the frantic Lipzin out of the *Freiheit* as a bum is thrown out of a saloon.

But among the rank-and-file, the Pact proved devastating. The Party membership at the time was about 100,000. The *Daily Worker* unit, which had a membership of thirty-five, made up of intellectuals, reported that six of its members resigned.

The same proportion were resigning from the other units. The Party suffered, on a national scale, a fifteen percent loss in membership. Over 15,000 members left the party.

The poor American Communist leaders who were left to their own resources without official instructions from the Comintern or from the OGPU or the Russian Embassy, floundered in the dark for two days and did not know what to do. The ninth floor of Thirteenth Street was in bedlam. The editorial offices of the Communist *Daily Worker* and all other Communist papers were swamped with inquiries. For forty-eight long hours, the Communist leaders argued and

debated about the line. Something had to be done and done quickly, or else panic would break out in the Party and the Party would suffer serious, irreparable damage.

All the Jewish leaders of the Party were called together for a secret special meeting. Foster, the Chairman of the Communist party, presented the new line. Instead of defending himself, he launched into a sharp attack upon the Jews, declaring that they were narrow and chauvinistic in their viewpoint on the Pact. The Jews in the Party, he charged, because of Hitler's anti-Semitism, had allowed that to determine their attitude and had lost sight of the bigger and by far more important political considerations involved. He demanded that the Jews take a stand as Communists on the question and not as Jews. The tension in the meeting held the Jewish leaders glued to their seats. Many showed the strain of great mental and spiritual agitation—hands clutched the chairs in front of them tightly. The top leaders of the Party had come to club the Jewish leaders into submission, not to argue the question with them.

The Communist Jewish leaders were torn between two loyalties, loyalty to their people, who were the innocent victims of Nazi anti-Semitic bestiality, and loyalty to the cause of Communism, upon which they had placed their hopes for the liberation of all mankind, including the Jews.

Foster gave them no time to think. He pounded away at them with blows that stung. They knew that to oppose Foster meant to be made a target for vicious attacks and to be driven out in disgrace from the movement they had given their lives to serve.

When Foster finished, a resolution endorsing the Soviet-Nazi Pact in unequivocal terms was presented for adoption. Foster insisted upon an immediate vote. The Communist party does not allow its members the privilege of taking time in making up their minds. The Communist party leaders who were Jews had listened to Foster. Now they must vote for the resolution; abstaining from voting for the resolution or voting against it was tantamount to expulsion from the Party.

The few who asked questions or expressed their doubts, during the discussion, became the targets for attacks by the Party leaders, who were unrestrained in their abusive viciousness against them. They were given to understand that the Jews, more than any other element in the Party, were expected to give the new line their wholehearted and enthusiastic support. Foster summed up with the full weight of Stalin, the Soviet Union, the Comintern and the Party in back of his words, and bludgeoned the Jews into complete submission to the resolution. [66]

According to undercover FBI agent Herbert Philbrick, Lawrence Shubow was a member of the Communist Party during the period when the Stalin-Hitler Pact was in force. However, he was a secret member of high rank. In a front-page story that appeared in the *Boston Herald American* on April 27, 1978, it was reported that the author exposed Shubow at a State House hearing as a Communist, to prevent his appointment as a Judge by Massachusetts Governor Dukakis. Unfortunately, the appointment prevailed. Herbert Philbrick, whom the author quoted, however, was contacted by the paper to corroborate testimony. The article stated:

Philbrick, in a telephone interview with *The Herald American*, said: Shubow was a member of the Communist Party about 1940 to 1949 and I ran into him around 1947 or 1948 in the underground in the Boston area. We were both in what was called "PRO groups", which were illegal and operated underground. PRO stood for "professional revolutionaries and there were about 70 to 80 of them in the Boston area. There were two levels of the Communist Party: above ground, which was legal, and underground, which was illegal. Membership in the PRO groups was secret, even from rank and file party members. Shubow told the council he "fraternized" with people mentioned in Philbrick's book, but said "my views of the world changed" in Harvard Law School before he became a lawyer in 1951. (*Boston Herald American*, April 27,1978, p.1)

However, the following day the paper changed its tune and supported Shubow. Lost in the shuffle and never reported was a document submitted by the author a few months old naming Shubow in a petition with a contribution to support Patricia Bonner Lyon for School Committee in Boston as a candidate of the Communist Party. So what is a little bit of perjury compared to wholesale murder for the Party?

The fact of the matter was that Shubow, who was also a vice president in the New England American Jewish Congress, supported an American Communist party that had graduated from browbeating its Jewish-born members Foster style, into full support of Soviet anti-Semitism. This was documented at hearings before the Committee on Internal Security in 1973 in the House of Representatives entitled "The Communist Party USA—Defender of Soviet anti-Semitism".[67]

This was the situation 20 years after the death of Stalin, murderer of thirty million people, of which

about one million were Jews.

Stalin was planning to exterminate all of Soviet Jewry in 1953. He had trains and the military machinery all set up for the task. Amazingly, on Purim 1953, he died before he could begin the killings. On January 13, 1953, an article appeared in *Pravda* entitled "Foul Spies and Murderers in the Guise of Professors of Medicine". This, the most important newspaper in the USSR, always fully expressed the views of Stalin, and all other newspapers repeated them. The accused were some of the most famous doctors in the country. The article said that the "killer doctors", who were recruited into American intelligence through the international Jewish organization "Joint" (which purports to be a philanthropic organization), were killing their patients. All but two of the doctors were Jews. All of the accused, of course, confessed their guilt in interrogation. Stalin's anti-Semitic campaign, begun several years earlier, entered a new furious stage.[68]

In addition to his animosity towards Jews stemming from his anti-Semitism, Stalin saw that despite all his efforts to prove by theory that the Jews are not a people, and despite the actions taken towards their assimilation by robbing them of their culture, the national self-consciousness of the Jews of Russia was only growing. Stalin saw that to the Jews he was not a god. He saw the enthusiasm with which they met around the few remaining synagogues, especially after the formation of the State of Israel. He saw that many even wanted to go to fight in Israel's War of Independence. He was not able to break the Jews' spirit. Having suffered this defeat, Stalin decided to simply eliminate them.

After Stalin's death, there was no systematic extermination of Jews. However, there was systematic persecution, which persists until today. The world's perception that Communism is dead is misleading. It is in a new phase. There is today an appearance of freedom of worship for Jews in Russia. However, this was forced on Russia under Gorbachev pursuant to world opinion against Jewish persecution, resulting in large numbers of Jews emigrating from Russia, mostly to Israel. However, today it is very difficult to emigrate, and the Gulags are still functioning with their annual toll of tortured and dead prisoners. Indeed, according to the recently deceased distinguished author of *Prison Land*, Avraham Schifrin, the Soviets had succeeded in bringing about world indifference to the problem. As of this writing, Russia is arming Iran with missiles capable of delivering atomic weapons to Israel.

Rabbi Yisrael Kagan (1838-1933) known as the Chafetz Chaim, looking in retrospect over the Jewish Soviet Communist experience told Rabbi Elchanan Wasserman:

> The Jews erred at the time. When the Jewish Communists began their persecution, they should have confronted them with war and self-sacrifice. Even though many Jews would have died, they might have weakened the power of the Satan. Because none of us volunteered to fight and die if necessary, the Jewish Communists have strengthened themselves in destroying the religious and cultural life of the Jews.[69]

Rabbi Kagan blamed himself and the Jews for passivity, and for bringing upon themselves the plague of Communist pillage and destruction. It is interesting to note that Rabbi Kagan believed in the use of force for Jewish survival, although he never made use of it himself. He once quipped, "the USSR is like a bathroom, where one is not allowed to utter the name of God," asking, "how long can one live in a bathroom?"

CHAPTER XV

GNOSTIC COMMUNIST THEOLOGY

The day a Gnostic dies is a time of rejoicing.

Babylonian Talmud, Minor Tractate *S'machot* (2:10)

In our analysis of the Communist revolutions after Marx and Engels and specifically the Germanic-Austrian Revolutions of 1848 and the Bolshevik Revolution of 1917, we are met with a handful of ruthless dedicated leaders with a fervor for revolution. These leaders gathered around them others—chiefs and lieutenants—who may have had more or less fervor for revolution than their leaders.

As these people coalesced to work their plans, there were certain common philosophic commitments to which they subscribed. Among them was their hatred for religion, and especially their pathological contempt for Judaism, the intensity of which usually varied directly with their fervor for revolutionary upheaval.

Antinomianism and nihilism in revolutionary messianic groups such as the Sabbatian Frankists is an integral part of the groups' putrid theology. The ultimate question is whether Communism, *per se* as a philosophy, has a theological commitment.

Similar questions have been raised with respect to atheism. There are those who claim that though atheism repudiates the existence of God, it is a theology with a commitment and faith not to believe in God. It is, thus, regarded by many theologians and philosophers to be as much a religion as a pagan belief.

There are rationalist philosophers who view the theology of atheism from the perspective that:

1. There is a possibility that God exists.
2. There is a possibility that God does not exist.

The religious monotheist takes the possibility that God exists and makes it his reality. He makes an irreversible commitment to God's existence. The atheist takes the possibility that there is no God and makes his irreversible commitment to this concept. From this perspective, the atheist is considered to have a religious commitment, even though professing anti-religious concepts.

While there are monotheistically committed theologians and philosophers of many faiths who strenuously object to an *a priori* assumption that there is a possibility that God does not exist, and who berate rational philosophers for having to prove the existence of God when he already exists, and who proclaim "so why bother with the exercise!", they appreciate attempts to define an "atheistic theology". Nevertheless, they are well aware that most atheists defy any such categorization, and their official spokesmen repudiate such notions.

This has not been the case with Communism; even though atheism is embraced by it, and it, indeed, is often categorized or spoken of as "atheistic Communism". It is, thus, reassuring for those monotheists who maintain that there is a Communist theology, to know that the concept is accepted in the best Communist circles. Indeed, it is the commitment to principles of this theology that accounts for the two-faced clandestine Communist in Western society or conspiratorial, revolutionary and antinomian behavior which is the hallmark of the committed Marxist, Leninist or Trotskyite, whatever his inter-organizational rivalry may entail—be it SDS versus Socialist Workers Party or Maoist versus the Old Left. Of course, their antinomian behavior is abandoned once the country goes Communist.

Examples of documentary proof written by Communists that there is a Communist theology are offered by Ernst Bloch (1885-1983) in his *Thomas Munster Als Theologe Der Revolution* (1921), and in the writings of Karl Kautsky (1854-1938), who was considered to be Karl Marx's ideological replacement after his death. Bloch rehashed Kautsky in propaganda form and advocated a synthesis of Chiliastic

Gnostic religion with political Communism.[1]

The significance of this is that the Communist has not just been saying that "religion is the opiate of the people," but is saying "my Gnostic religion is a superior theology, which is above all religions; and that it is more than a political philosophy; it is a religion with a commitment."

Close scrutiny of Communist philosophy reveals that it is an embodiment of special Gnostic principles.

Communist theology, of course, entails a study of Gnostic theology or any of its particular sects and, in fact, we have already inspected certain ones; for the Illuminati, Sabbatians and Frankists are all Gnostic. The messiahs, prophets, priests and other assorted hierarchies of these groups have been recognized in certain persistent Gnostic groups, the most outstanding members becoming canonized as Gnostic Saints. Adam Weishaupt (1748-1822), founder of the Illuminati, for example, was canonized as a saint into the "Gnostic Mass".[2] The canonization was presided over by Aleister Crowley of the Gnostic sect, the Golden Dawn.[3] The Golden Dawn incorporated features of Satanism into its Gnostic system similar to devil worshipping cults.

The entire spectrum of Communist-Socialist Gnosticism was and still is reflected in Gnostic cults. Indeed, Communist Gnostic philosophies go back to ancient Greece and earlier. Gerald Meister, Professor of Theology at Maryknoll Seminary,[4] maintains that Stalin's behavior was theologically motivated by his Gnostic convictions when he was a monk. Adolph Hitler was known to be heavily involved in Holy Grail Gnosticism and devil worship, and was active in the mysterious Gnostic satanic Thule Society.

From this theological perspective, National Socialism or Nazism and Communism were allies "to eliminate the opiate" of monotheistic religions and create a pagan-Gnostic civilization. An alliance of pagan Japan with pagan Nazi Germany, thus, becomes plausible. So does Hitler's pact with Stalin. The breaking of the pact can be considered as the start of a pagan holy war in which two Gnostic systems battle for supremacy, and the Nazi belief that it could overthrow another Gnostic order together with the world's monotheistic religions. It is my opinion after studying Hitler's mad addiction to Gnosticism, that Hitler's failure to attack Moscow at a decisive moment, which historians claim would have annihilated Russia, can be explained as follows.

Hitler, instead, attacked Stalingrad and Leningrad because these cities were symbols of Gnostic deification of Stalin and Lenin, whom he felt impelled to displace from their Gnostic celestial immortality by destroying their cities. In doing so, Hitler would displace and defeat these deities in the metaphysical space or *sephirot* of the universe. Then he would build his "Hitlerstudt", a Hitler city to the pagan god Hitler, just as the Soviets built theirs to their gods Stalin and Lenin. These cities would replace the "eternal cities" of Rome and Jerusalem.

It is an irony of history that during World War II, the USSR was forced to call a moratorium on its constant persecution of religious groups, and then called upon clergy of all faiths to unite in the struggle against a common enemy. Thus, the USSR abolished the League of Militant Atheists and its magazine,[5] which from the inception of the Bolshevik Revolution had vigorously pursued a policy of religious oppression in line with the Marxist motto "religion is the opiate of the people". Marx borrowed the idea from Charles Kingsley (1819-1875),[6] the English priest, novelist and radical activist of Christian Socialism. In 1848, Kingsley wrote in the journal *Politics for the People* that religion is an "opium dose for…the people".[7]

However, this view was not original with Kingsley; it was a rehash of an ancient view expressed by Critias, leader of the 39 tyrants of Athens (5th century BCE), who is better known through Plutarch's Biography of Alcibiades.[8] Critias stated "religion is the bugaboo of the people". According to the late Professor of Religion at Harvard, Henry A. Wolfson (1887-1974), who was an international authority on religious philosophy, Philo, in his condemnation of atheism, had Critias in mind.[9]

Philo Judeas (20 BCE-50CE) who was a religious Jew and who is the father of what is referred to as scriptural theology, which has been adopted into the philosophical systems of Christianity and all monotheistic religions, defined the quintessence of atheism as follows:[10]

1. Belief that God is the product of our imaginations.
2. Belief that God was invented by some clever legislator in order to tame the rebellious spirit of the people and inspire them with awe and fear and reverence for the law.

These atheistic views of God were incorporated into the Gnostic world view of ancient Greece, and adopted part and parcel by Communism and Socialistic secular states.

Gnostic systems of theology have throughout the ages challenged Monotheism. Judaism clashed with Hellenistic and Christian Gnostics. The effects of this warfare left their scars on Judaism. When the Greek Gnostic challenge threatened the *Torah* way of life, two distinct trends emerged; one to fight Gnosticism tooth and nail, and the other to incorporate elements of Gnosticism into Judaism.

The latter view held that as long as Jewish law or basic philosophical theological concepts were not compromised in any way, there was no harm in this. Among those that chose the route of no-compromise, there were those who felt that any acceptance of Gnostic thought and its neutralization into the faith would be a constant source of danger and dissension. Others chose to accept the no-compromise route as their personal preference, and withheld from publicly challenging the compromisers. However, those who compromised were, nevertheless, bitter enemies of pure Idolatrous Gnosticism. The tensions engendered in these attitudes have surfaced throughout Christian and Jewish history.

In Judaism, the *Midrashic* literature encompassing much legendary material on the Bible as well as minor randomly interspersed legendary sections of the *Talmud* between its major legalistic sections, initially became the repository of the tamed Gnosticism. Out of these basic writings grew a unique literature that resulted in the development of some of the finest ethical and morally influential systems on Jewish life, which even anti-Gnostic purists acknowledged had spiritual edification despite their opposition to what they considered the basic superstitious premises upon which these ethical systems were built. The *Zohar* is exemplary of this literature.

Some exemplary spirited conflicts and debates are quite instructive. The Torah clearly repudiates astrological superstition; nevertheless, this matter was hotly debated in the Talmud (*Shabbat 156a)*. Rabbi Chanina states, “A constellation imparts wisdom, a constellation makes one wealthy and there is a constellation for Israel.” Rabbi Yochanan states, “There is no constellation for Israel.” In support of his view, Rabbi Yochanan cites Jeremiah (10:2) which states,

> Thus sayeth the Lord: Learn not from the custom of the Gentiles and pay no heed to the signs of the heavens.

Did Rabbi Chanina believe in pagan astrology? Absolutely not! He believed that the constellations derived their power from God their creator. The classical Midrashic literature interfaced with pagan concepts which had been similarly stripped of their idolatry. However, there were Rabbis who wanted no part of any pagan concept. Thus Saadiah Gaon (882-942) declared war on the doctrine of reincarnation.

Despite this decision, the Zodiac was incorporated into the *Kabbala* and the signs of the Zodiac found their way into the Hebrew lunar calendar, prayer book inscriptions and synagogue windows. The Babylonian and Persian influences upon the Jew are still preserved today in the greeting given on joyous occasions, the good luck greeting, *mazel tov*, which literally means, “have a good constellation”, and *siman tov*, “have a good sign”.

Maimonides (1135-1204), the great Jewish philosopher, repudiated anthropomorphic references to God, and held that Biblical verses alluding to the eye of God, hand of God, etc., are merely allegorical.

When Maimonides repudiated notions of Deistic *corporeality* in his code of Jewish law, the *Mishneh Torah*, he was pounced upon by factions who embraced anthropomorphic symbolisms.

Among those attacking the concept was Rabbi Abraham Ben David of Posquares (1125-98), who proclaimed that "greater people than us" believed in the *corporeality* of God.[11] His remarks are indicative of how great the Gnostic materialistic concepts had become entrenched in some sectors of the Jewish community.

Representative of the type of literature which had taken hold during this period was the *Shiur Koma*, a kabalistic work which depicted the physical measurements of Metatron which is described as 236,000 parsangs.[12] Metatron was the supreme angel of the universe, which some mystics ascribe to be Enoch. However, Gnostics ascribed the physical attributes not to Metatron, but to God.

In a reply to one Saadiah ben Brachot about the authenticity of *Shiur Koma*, Maimonides states:

> Heaven forbid that such work originated from the sages. It is undoubtedly the work of one of the Greek preachers… and it would be a Divine act to suppress the book and to eradicate its subject matter.[13]

Still other literature, far more extreme, preaching the destruction of the Jewish people, was embraced by Jewish-born Gnostic heretics centuries before Sabbatianism surfaced. One such antinomian work was *Sefer HaTmuna*[14] written around 1270, which depicts the Hebrew alphabet as the mystical image of God. The book contains in it the apocalyptic notion adopted by the Sabbatians[15] and incorporated into their theology that the Messiah would come with the disappearance and destruction of the Jewish people. In the words of Gershom Scholem, the *Sefer HaTmuna* states:[16]

> That just as the holy souls multiplied at first from one (Adam) to three (the Patriarchs) to three score and ten (the number of Israelites entering Egypt), so they would decrease again at the end of days until… the world would be waste and devoid of life.

According to the Sabbatian prophet, Nathan of Gaza, the souls in Israel have a destiny to be united in a "wonderful union" with the supernatural *sefirot,* i.e., the supernatural void of radiant emanations surrounding God when he created the universe.[17]

This is the horrifying Gnostic mandate for a Shoah; kill Jews, exterminate them so that they may be united because of their holiness with their creators' primordial emanations. In combining with them, *Tikun*, or perfection is achieved as the souls are "all united in one body which is the Messiah".[18]

As in Judaism, so too in other religions did the poison of Gnosticism exercise its toxic sinister influence. Among Gnostic secret and non-secret societies, there were elements or universal themes that persisted, which took on their own putrid parochial flavor within a specific group. There were still other concepts, philosophies and practices embraced by Gnostic sects that, though pursued by most, were not embraced by all.

If we would attempt to catalog the most prominent conceptual aberrations of Gnosticism, our list would certainly include the following elements:[19]

1. Satanism
2. Dualism
3. Antinomianism
4. Millennialism
5. Orgiastic sex rites
6. Witchcraft
7. Esotericism
8. Violence
9. Self Immolation
10. Reincarnation
11. Astrology

12. Demonology
13. Necromancy
14. Double life existence
15. Secrecy
16. Asceticism
17. Anthropomorphistic Deistic Conceptions
18. Use of Hallucinogens
19. Renunciation of Property Ownership
20. Self Deification
21. Determinism
22. New Ageism

Among many Gnostic societies, most or all the above would be incorporated or accepted. Among others, primary emphasis would be placed on one or two elements to the exclusion of or relegation to ancillary status of others.

The Thule Society, of which Adolph Hitler was a member, emphasized Satanism, reincarnation, hallucinogenic narcotics and violence. The flagellants emphasized millennialism and self immolation. They exaggerated the teachings of Orthodox Christianity, while the Satanic millennialistic, ascetic Sufi secretly sabotaged the moral teachings of Islam.

From time to time, unusual ancient Gnostic mythological doctrines surfaced. For example, the Babylonian *Barbello,*[20] which stands for *B'Arba Eloah* in four is God.[21] Sabbatian Frankism adopted this doctrine.

Pseudo-Messiahs and self-deifiers were popular throughout history in many religions. Catholic Christianity had many, such as its Aldebert[22] in the eighth century and Eon and Tanchelm in the twelfth.[23]

Some Gnostic movements resulted in apparent disparate behavior among their sectarians. For example, it was not uncommon for some members of the same Gnostic sect to indulge in promiscuous sexual behavior even to the point of actual incest while others would lead ascetic lives. Actually, both the ascetic and promiscuous sexual indulger were practicing antinomian behavior. Their common ground "is the determination not to play the Creator's game".[24] Asceticism repudiates allegiance to God through abstention, and promiscuity through excess; while both lead to conduct outside of the day to day mundane norm of existence.

In the United States, the Puritans, Quakers, Amish and Mennonites are messianic ascetic, while the Zoarites, Oneida colony, Latter Day Saints and the Free Love Society are typical of orgiastic Gnostic Messianist sects.

Of all Gnostic societies and cults, those that posed the greatest threat to Christianity, monotheistic faiths, and especially to Jews and Judaism, and have influenced the course of events of contemporary history, are the:

1. Sabbatians
2. Illuminati-CFR Conspirators
3. Rosicrucian mystics
4. Thule Society
5. The Cult of the All-Seeing Eye—Temple of Understanding
6. Breira Frankists
7. Sufi
8. Buddhist Master Cult

At their feet may be laid—individually or collectively—the blame for many great crimes against humanity, such as:

- The extermination of Armenians by the Turks.[25,26]
- The atrocities and crimes during (but not necessitated by) World War II, including the meticulously well documented extermination of over 6,000,000 Jews, victims of the demonic theology of Thule Satanists of which Hitler was a member,[27] and a socialistic anti-Semitism, whose roots could be traced to the Illuminati and Frankists; and whose fires, as in the case of Hitler, were nurtured by the Golden Dawn splinter movement of the Rosicrucians and Thule Gnosticism.[28]
- The crimes of the Communist-supported PLO who ambushed and massacred innocent

Jewish civilians at Lod, Maalot, Bet Shean, Munich, etc., who adopted in 1964 the Palestine National Covenant which repudiates the right of Jews to exist in Israel (Article 20) and calls for the liquidation of Jews (Article 22). These covenants were reaffirmed in Cairo at a meeting of the Palestine National Council in June, 1974.[29]

- The first two crusades of 1096 and 1146, which were a culmination of the Gnostic Communist Messiahs Tanchelm of Antwerp and Eon of Brittany.[30] They released a tirade of butchery, rapine and bestiality through their incipient Gnostic prophets, such as Peter the Hermit, who claimed Jesus appeared to him in Jerusalem with a letter commissioning him to summon the Crusade.[31] The people, fired by fanatic Gnostic conceptions, engaged in self immolation, were prepared to and did exterminate non-believers in Christianity. They massacred Jews and the “race of Cain”, as they called the Moslems.[32] Throughout Europe, Jewish blood flowed in rivers, and during the fall of Jerusalem, the horses waded in blood and the Jews in Jerusalem were burned to death in the synagogues.[33]

This was all consistent with Gnostic doctrine, especially the concept that “whoever killed a Jew who refused baptism had all his sins forgiven”.[34] There were many who felt themselves unworthy to begin participation in a crusade until they had killed their Jew. In the historically preserved comments of some crusaders, we find: “Behold before our very eyes are his worst foes, the Jews. They must be dealt with first.”[35]

One can, therefore, conclude that the “final solution”, even though conceived in satanic paganism, could not have been carried out in practice by Catholic and Protestant Christians unless they had accepted the genocidal Chiliastic Gnostic notions together with their Christianity side by side, hand in hand.

The Rabbis of Israel appreciated full well the dangers of Gnosticism, and during the latter days of the Second Temple, because of the murmurings of the Greek Gnostics, (Babylonian Talmud, Brachot 12a) “the Rabbis changed the daily recitation of the Decalogue in the Temple worship to that of the *Sh’ma*,” which consists of two sections from the Book of Deuteronomy and one section from the Book of Numbers. It is recited twice daily in its entirety to this very day in the Synagogue.

The Rabbis instituted the recitation of the *Sh’ma* as a polemic against Gnosticism. The Gnostics’ belief is polytheistic. In the *Sh’ma* we read “Hear oh Israel, the Lord our God, the Lord is one” (Deuteronomy 6:4).

In Gnosticism, wisdom is an obsession. All knowledge is considered the ultimate. In the *Sh’ma* we read that “Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy might” (*Ibid*, 6:5).

Gnostics believe in mysterious amulets and symbols and inscriptions, but in the *Sh’ma* the ultimate inscription is that of the word of the Lord, which is to be written in the holy *t’filin*, and *m’zuzot* on the doorposts.

The Gnostics believed that the weather was controlled by Princes of Light and Darkness who created hail and storms. To them, these Princes controlled various aspects of nature and their wrath was to be supplicated. The *Sh’ma* states that rain would be withheld from Israel if its people should pursue that very lack of values implied in Gnostic idolatry systems, as it says in the *Torah*, “It shall come to pass that if you worship other gods that the anger of the Lord will be kindled against you. The Heavens will be locked up and there will be no rain and the earth will not yield its produce” (*Ibid*, 11:17).

Gnostics proclaimed the fecundity principle. Sexual promiscuity was an ultimate end. The *Sh’ma* warns Israel not to “lust after” the desires of the heart and the eyes. Indeed, the Rabbis comment that to lust after the heart refers to Gnosticism.[36]

CHAPTER XVI

THE HIGHER SABBATIAN SECRETS

> Every word of God is tried; He is a shield unto them that take refuge in Him. Add thou not unto His words, lest He reprove thee and thou be found a liar.
>
> Proverbs 30:5,6

> Be content with what God has revealed to men in the Torah, and not go beyond that with dangerous speculation about the mysteries which baffle comprehension.
>
> Rabbi A. Cohen, Editor, Soncino Bible

The *kabbala* of revolution is a basic ingredient of Gnostic Communistic theology. The mystical element in revolution takes many forms. Even if leading personalities in the revolutions of 1848 and 1917 were rational, it should be realized that the king-priest class of backers was addicted to raw mysticism of the worst kind, black or "red" *kabbala*, as opposed to the innocuous white *Kabbala*.

Frankist Sabbatian mysticism, or the red *kabbala*, was a very important factor in the Communist Revolution of 1848 and the Bolshevik Revolution of 1917. It is significant today not only to the Platonic classes of the Old Left, but even to those of the New Left, who hate the Old Left because they consider it to be dominated by the ruling rich class. They prefer to have a totally proletarian revolution rather than one financed by a Platonic ruling class that would continue to impose itself well after the revolution. Thus, it is not strange to find in New Left circles today obsessions with *kabbala*, occultism, witchcraft and Satanism. They go hand in hand.

The international occult neo-Frankist Cult of the All-Seeing Eye has in its hierarchy known Satanists. The Gnostic Golden Dawn and the Thule Society were replete with Satanists. The Illuminati Asiatic Brethren Lodges, heirs to Frankists' Sabbatian mysticism, based much of their theosophy on Jonathan Eibeschutz's (1690-1764) Gnostic antinomian work *V'Avo Hayom El HaAyin*,[37] literally, "I shall approach the eye today." However, the title is verbatim the verse in Genesis (24:42) in which *Ayin* which usually means eye here means "spring" or fountain, and concerns Abraham's servant Eleazar's narrative about Rebecca. It states, "and I came to the spring today." The first word of this verse may be read with different vowels to indicate either the future or past tense. The concepts of Illumination are inextricably interwoven with the eye. The "higher secrets" of this verse will be discussed later.

The Talmud relates that in occult practice, the Demon of Blindness is called *Shabriri*.[38] The Demon can be foiled by taking the word Shabriri and writing it down in the form of a triangle, diminishing it a letter at a time, so that we have as follows:

SHABRIRI
ABRIRI
RIRI
RI

The remaining two letters forming *RI* in Hebrew are *Raish* and *Yud*.

In the Hebrew *kabbala* there is a numerical value assigned to every letter of the Hebrew alphabet. In Greek *kabbala*, the same is true of the Greek alphabet. The Hebrew numerical equivalents have been used not only by the Rabbis in Biblical exegesis, but have been indulged in by mystics. This technique of Kabbalistic numerology is called *Gematria*, which we shall employ freely to decipher Gnostic secrets.

In Hebrew, there is a letter *Ayin* as well as a word *Ayin*, meaning eye. The Hebrew *Ayin* is equivalent

to 70 and *RI* is equivalent to three times 70, or 210. Illumination is brought about by destroying the Demon of Blindness through *triangular* diminution. The pyramid and triangle are important Gnostic symbols.

The eye of Illumination of the Illuminati is above a pyramid. That of the Gnostic Golden Dawn is inside a triangle. When *Ayin* is spelled out in Hebrew, it consists of *three* letters whose numerical equivalent is 130. The triangle in which the eye sits is also symbolic of the Platonic three classes; the working, military and the ruling classes.

In Sabbatian mysticism, sin is holy and is to be indulged in. This is the opposite of what the *Torah* preaches. Therefore, one of the Biblical sections of the *Sh'ma*, which is central in the daily worship of the Jew, was completely reversed by Gnostics and provides the link between the hidden eye and the fecundity principle of sexual anarchy.

Thus, we read in the ending *Sh'ma* formula in the Book of Numbers:

> The Lord spoke to Moses, saying, 'Speak unto the Israelites and instruct them to make themselves *fringes* on the corners of their garments throughout the ages. Thou shalt look at it and recall all the commandments of the Lord and observe them so that you will not follow your hearts and your *eyes* which you are wont to *lust after,* in order that you shall be reminded to observe all my commandments and be holy to your God. I am the Lord your God who brought you out of the land of Egypt to be your God. I am the Lord your God. (Numbers 15:37-41)

The religious Jew today puts on his *talit* prayer shawl as the four-cornered garment in the synagogue, the construction of which has been handed down from generation to generation as part of the Oral Law which is not described in the *Torah*. The fringes of the *talit* consist of eight strings and five knots with the strings wound around in a particular fashion. The religious Jewish male also by custom wears a *talit katan*, a smaller garment with fringes, under his shirt. The *tzitzit*, or fringes, as they are called, remind the Jew of his obligation to follow the laws of God. The concept that pursuing one's sexual passions and impulses causes one to go away from God and reject the commandments finds expression in many facets of Judaism. The idolatrous cults were known for their anarchy and the Rabbis suggested that those Jews who lusted after those cults did so, not because they believed in the divinity of the idols, but because they lusted after the promiscuity of the cults.[39] The theme is repeated in many other instances.

The story is told[40] of a Talmudic scholar who made elaborate arrangements with a beautiful prostitute. As he was undressing and was about to indulge his passions, he saw his *tzitzit* and was immediately reminded of God and not to go lusting after his passions. At this point he told the prostitute that he could not do what he originally wanted to do because he had been reminded by his fringes of his godly obligations. The prostitute was completely dumbfounded, as she had never experienced anything like this in all her life. The Talmud further relates that she found her way into the Talmudic academy which this student attended and beseeched Rabbi Chiya and the sages of Israel to give her more information about Judaism. Thereafter, she converted to Judaism.

The Sabbatians believed that there was a higher torah (which they called the torah of *atzilut*) that supplanted this Torah and was its complete antithesis. The section in Numbers would, in this antinomian heretical *torah*, have to be read "Thou shalt pursue the wishes of your heart and the lust of your eyes". In their theosophy, the eye becomes the vehicle and the symbol of sexual anarchy. And so it was that when Jonathan Eibeschutz's evil antinomian book *V'Avo HaYom El HaAyin,* which articulated these concepts, circulated throughout Eastern Europe, it even influenced some religious Jews, who became completely corrupted when they read his work, and indulged in wife swapping.[41]

This book also catalyzed the practice of adultery and incest to turn rife in certain communities. Some who were caught in this vice, in more rational moments, realized what they had done and came tearfully before the Rabbinic tribunals of the small towns of Moravia and Poland, and related how they had been ensnared by this book into all types of indulgences.[42]

Christian Gnostics, centuries before Jacob Frank, developed their own revolutionary theology and

inflamed mobs to commit some of the most unspeakable crimes in the name of Christianity, such as the flagellants. The Muslims similarly had their militant Gnostics. The Frankists and Illuminati called upon extreme revolutionary Gnostic millennial messianists of several religions for mystic collaborations to unite in revolutionary upheaval. The mystic element, however, did one other thing. It provided for a mysterious continuum to be transmitted from generation to generation so that the continuity that one observed in one revolution would lift up its ugly head in subsequent revolutions. For this reason, the Illuminati preferred to subvert Masonic groups (which they so hated) because much of Masonic ritual is transmitted from generation to generation, providing a vehicle to *transmit* an antinomian *torah* of evil over the ages.

In Judaism, the Torah and its teachings have been transmitted from generation to generation, including its unwritten Oral Laws, much of which were finally put into writing in the form of the Talmud by what is known as the Masoretic process, coming from the Hebrew word *masar*, to transmit. The transmission process is related in an early section of the Talmud, as follows:

> Moses received the Torah from Sinai and handed it to Joshua; Joshua transmitted it to the Judges; the Judges to the Prophets; the Prophets to the Elders; and the Elders to the Men of the Great Assembly.[43]

In the Sabbatian theosophy, the heretical *torah* was called the *torah of atzilut*, a play on the latter word which has dual meaning—emanations and aristocracy; emanations in the mystical sense and aristocratic in the Platonic class sense. This would, likewise, have a parallel transmission; the Hebrew word *Sinai* consists of the letters *Samach* (60), *Yud* (10), *Nun* (50), and *Yud* (10), which equals 130—the numeral equivalent of *ayin*, eye. The Sinaitic revelation becomes secretly transformed into their superior evil *torah* revelation concept.

One tool utilized by Kabbalists over the centuries was the ATBaSH alphabet. Interestingly enough, this alphabet antedates the Kabbalistic numerical system of *Gematria*, and is found in the book of Jeremiah.

The ATBaSH alphabet is the Hebrew equivalent of the AZ-BY alphabet in English; that is, the first letter equals the last letter as a code in which A = Z, B = Y, C = X, etc. In Hebrew, *Aleph*, the first letter, equals *Toph*, the last letter; *Bet*, the second letter, equals *Shin*, next to the last, etc.

The Hebrew *SheShaCh* (Jeremiah 25:26; 51:41) is ATBaSH code for *BaBel* (Babylon). Similarly, *LeV KeMi* (*Ibid*. 51:1) is ATBaSH for *KaSDiM* (Chaldea). We know the Sabbatians inverted the Hebrew letters of Moses name Moshe, which in the ATBaSH alphabet comes out to Tzvi, an allusion to Shabbetai Tzvi. Utilizing these two principles of *Gematria*, Moses received the *Torah* from Sinai, becomes in Sabbatianism, “Tzvi received the *torah* (*of atzilut*) from the Eye.”

Since the Hebrew word *atzilut* has two meanings, aristocracy and emanations, to the innermost adepts or wealthy Sabbatians, the *torah of atzilut* was the aristocratic *torah* of Plato—the higher wisdom, of Kings and Priests. To the common Sabbatians, it was preached as the mystical *torah* of the emanations of the superior spheres. The *atzilut* emanations concept had been popularized to the masses by the profound saintly mystic, Rabbi Isaac Luria (1534-1572) and his disciple, Rabbi Chaim Vital (1543-1620). The God of Israel who gave the Jews the Torah was considered inferior to Shabbetai Tzvi who received the antinomian *torah* from a higher Gnostic deity. Nevertheless, in classical Sabbatianism, this deity favors Israel—i.e., people of Jewish descent violating the Torah.

Paralleling the Talmudic text on Torah transmission, a Sabbatian perverted reading of the text leaves room to interpret the Elders as the Illuminati, the *Bund der Gerechten* (the League of the Just), and the International Communist Party. The “men of the Great Assembly” can refer to the United Nations and specifically the General Assembly, which has Gnostic millennialist overtones, and incidentally, has shown time and time again that it is one of the greatest enemies of the Jewish people and the State of Israel. Among its worst actions to date has been the condemnation of Zionism as racism. The UN often

behaves as a Gnostic body. Most of the diplomats of the UN today are actually united by Gnostic concepts.

If there ever were a personality in the Torah that would be hated by the Sabbatians, it would be the personality of Pinchas, son of Eleazar, the son of Aaron, the High Priest. The Bible relates,

> Just then one of the Israelites came and brought a Midianite woman over to his companions in the sight of Moses and the Israelite community who were weeping at the entrance of the Tent of Meeting. When Pinchas, son of Eleazar, son of Aaron the Priest, saw this, he left the assembly and, taking a spear in his hand, he followed the Israelite into the chamber and stabbed both of them, the Israelite and the woman, through the belly. Then the plague against the Israelites was checked. Those who died of the plague numbered twenty-four thousand. (Numbers 25:6-9)

This incident took place after Moses had Baal-Peor worshippers killed, (*Ibid*. 25:5) for it was when Israel was staying at Shittim that "the people began to commit harlotry with the women of Moab" (Numbers 25:1).

The eye of Osiris is the symbol of the cult of the All-Seeing Eye and was also that of the Baal-Peor worship. In the Frankist theosophy, it was necessary that Pinchas, who explicitly was rewarded by God with long life, and whom we find mentioned later on in the book of Judges, be drafted in the service of Satan. Legends abide that he changed his name later on to Elijah the Prophet.[44] Elijah is symbolized in the Frankist theosophy on the coins that were discussed in chapter X as Shabbetai Tzvi's helpmate.

There is another Gnostic artifact that attempts to do this. In Hapsburg, Austria, there is a mysterious spear called "the Spear of Longinus". According to the Gnostic pagan legend, this is the spear that Pinchas used to kill the Midianite princess and her Israelite partner.[45] The Gnostic pagan belief maintains it was this same spear that was used by a Teuton named Longinus, who served in the Roman Legions, to pierce the side of Jesus when he was crucified. It was this spear and the legends attached to it that played an important part in medieval millennial enthusiasm and some of its perverted revolutionary by-products.[46] The spear was the property of Otto the Great and Charlemagne,[47] and according to the Gnostic legend, the person who held the spear in his hand could use it for good to control the world, or for evil. The symbol's millennial enthusiasm was also the cause of an argument between the German philosopher Nietzsche and the composer Wagner.[48] Attached to the theosophy of the spear is the quest for Messianism involved in the Gnostic legend of the Holy Grail, which was the basis for Wagner's opera, *Parsival*. Wagner saw in the spear and in the *Parsival* legend and in its mystical theosophy the purity of Aryan Christianity as a redeeming Messiah of the world. Nietzsche saw in the quest for the Holy Grail complete repudiation of Christianity and its values. The spear became to Nietzche the symbol of the Anti-Christ and Longinus, as an Aryan member of the Grail legends.

Prior to World War I, when Hitler was living in abject poverty, he would spend hours in Hapsburg, Austria contemplating the spear, and vowed that he would one day take possession of that spear and hold the world in his domination. The spear became Hitler's obsession, and is the subject of Trevor Ravenscroft's book *The Spear of Destiny*.

Jacob Frank, born Leibowitz, changed his name to Frank. History books say it is because he went to Turkey where Europeans were called Frank. Although this may be so, it appears that Frank, who embraced Christian Gnosticism, also identified his name with the theosophy of the spear and the Grail mysteries. These were reduced to writing under Charlemagne and his associates who were called Franks, being part of the mystical personalities described in *Parsival*. It was members of Charlemagne's Court and his knights with whom the quest for the Holy Grail could be identified. The question now has to be asked if there was a connection between Adolph Hitler and the Frankists. The answer is yes, and will be further explored.

Suffice it to say that Adolph Hitler was motivated by infernal Gnosticism sharing certain elements of Sabbatian Frankism. The Spear of Destiny obsessed him and represented the overthrow of Judaism. Since Longinus symbolized Aryan Christianity inheriting the spear of Pinchas, the Jew, Longinus' successors

symbolize the antichrist Gnostic overthrow of Christianity. For the Frankist Sabbatians, one converted from one religion to another and sought to destroy it, to replace all religions with Gnostic Sabbatianism. They would then have their millenium. Hitler's New Order, or Third Reich, would reign for a millenium.

Getting back to Wagner and *Parsival*, it should be noted that *Lohengrin* was written on the eve of the Communist Revolution of 1848 by Wagner.

The Sabbatians utilized ATBaSH in amulets and certain esoteric secrets. Shabbetai's name itself was cryptically written as BaBeTai, i.e., the first letter of his name Shin was substituted with the Bet.

When the Hebrew letters comprising the organization known as B'nai B'rith (*B'Nai B'RIT*) are rearranged, one obtains *BaBeTai NeRi*, which decodes to "Shabbetai is my Illumination." In other words, the hidden meaning of B'nai B'rith is Sabbatian enlightenment. The term "B'nai B'rith", however, does occur in the Mishnah or in Judaic literature.

The B'nai B'rith was founded by Jewish-born German Sabbatian Bundists who immigrated to the United States in the nineteenth century. By 1860, the B'nai B'rith had fifty lodges in the United States.[49] Other secrets embodied in the B'nai B'rith *NeRi* are as follows: the *Raish* and the *Yud* are equal to 210, and are symbolic of three times 70, the symbolism of which was explained before. Indeed, B'nai B'rith's first monthly in the US (1886) was called the *Menorah Journal*. The menorah is a candelabrum, a source of illumination.

Now, Jacob Frank appointed 12 male apostles and 12 female apostles, who had a Gnostic connotation of the 12 tribes related to the Apocalypse in Christian Gnostic interpretations of the book of Revelations. The Independent Order of B'nai B'rith was originally founded in New York City by 12 German Sabbatians October 13, 1843, but by 1868, its original purpose began to be "overshadowed by a program of philanthropy and political action for the protection of Jewish rights at home and abroad."[50] The president of B'nai B'rith in 1868 was Julius Bien (1826-1909). B'nai B'rith later became international in scope. Its hierarchy was forced in the 20's to give up its "secret" nature. However, they went underground.

B'nai B'rith definitely performed generous acts of philanthropy and was involved in good causes, but like all good Sabbatian-based organizations, it was two-faced.[51] Several lodges began to spring up after the Berlin lodge, such as those in Hamburg in 1887 and Frankfurt in 1888. There were 29 lodges in active operation in Germany, with a total membership of 3,000.[52] Julius Bien, Communist revolutionary inaugurated Germany's first B'nai B'rith Lodge in 1885.[53] In 1893, the B'nai B'rith organizations celebrated their 50th year, and the jubilee celebration was noted in Hamburg with the publication of a book which revealed much information as to how far the order had come in a short time in Germany, deriving most of its active people from affiliates of the Royal Masonic Lodges.

Another important part of the Sabbatians' theosophy comes from verses in *Song of Songs*, one describing Solomon's purple love couch[54] and the other "Thine head upon thee is light caramel, and the hair of thy head is light purple. The king is here in the galleries."[55] The Hebrew *argaman* (purple) is gnostically interpreted here with sex and royalty (*Sefer Raziel 40b*). Each Hebrew letter A,R,G,M,N stands for Uriel, Raphael, Gabriel, Michael and Nuriel. In the theosophy of Argaman, there are formulas for getting rid of evil spirits in which the inscription of the angel Argaman is written, and this is also developed in a triangle:

A R G M N
R G M N
G M N
M N
N

Argaman contains “enlightenment” through angels, *Nuriel* and *Raphael*, which stand for Illumination, *NeR*. The *Aleph* is symbolic of *EDOM*. The kabbalistic book, *Sefer Raziel* (1701 Amsterdam) has amulets containing *argaman* in two triangles, one on top of the other to form a hexagram.

Argaman also meant that the Messianic angels are ushered in through enlightenment and revolution. *Argaman* is a formula for bloody revolution.

In rearrangement of *Argaman* (294), when one subtracts the magic value of 280, four times the value of the Hebrew letter *Ayin* (70), one is left with 14. 14 is written numerically, in Hebrew, as *Yud* and *Daled,* which also spells out *yad,* the Hebrew word for hand. The two initials on the bottom parts of the Sabbatian coin which was symbolic of the Sabbatian Messiahs, Jonathan Eibeschutz and Jacob Frank, were *Yud* and *Daled*. *Yad* also is symbolic of sexual intercourse. The Sabbatians would blaspheme the ritual washing of hands blessing made by religious Jews *Al Netilat Yadaim,* and pronounce it over illicit sexual intercourse.[56] *Yad* is also the word printed on the mysterious Gnostic Frankist coins (Volume I, p. 102) symbolizing Jonathan Eibeschutz and Jacob Frank. *Yad* is also equivalent in *mispar katan Gematria* (unit digits) to *ra’ah* evil. As when Pharaoh said to Moses, “Evil is before you.” Rashi states that *ra’ah* was the name of a star that is a sign of blood and slaughter (Exodus 10:10).

There has also been speculation that the *argaman* used by the Frankists has a different theosophy. The first angel is not Uriel who was one of the arch-angels, but Urpaniel, which stands for literally, “the light of the face of God”.[57] Uriel was considered to be the Angel of Light and Hades as well, and wrestled with Jacob. Urpaniel fits in not only with the concept of enlightenment, but also with the satanic demonology of the angel of light, which really refers to one of the names of Satan based on the Christological passage,[58] “…for even Satan disguises himself as an angel of light.”[59] Consider this in view of the fact that Goethe, who was a member of the Illuminati[60] wrote *Faust*, and Satanists would identify with this work.

Another Gnostic aspect of angelology is the apocalyptic connection with the Messiah for the vanquishing of Satan through Michael as described in the Christian book of the Revelation of Saint John (chapter XIII).[61] It is speculated that Nuriel of the *kabbala* was changed by the Frankists to Nybras who was a demon in charge of infernal pleasure and enlightenment (Illumination); so that in the word *NeR* are Nybras and Rimmon, the Syrian deity who, according to later medieval Satanism, served as Satan’s ambassador to Russia.[62] Hence, there would be a mystical connection that enlightenment would have to come through Russia. Russia was viewed as the ultimate vehicle through which the Messiah would come. This may also explain the Syrian-Russian terror alliance in Gnostic satanic theosophy terms.

Accordingly in 1767, Jacob Frank, while in prison (1760-1773), initiated contacts with the Greek Orthodox Bishop of Warsaw, Koniski,[63] and appointed agents who carried out negotiations with the Moscow Synod of Greek Orthodoxy, promising 20,000 converts to Greek Orthodoxy. Frank’s agents in charge of the Russian campaign were Juda Loeb and Bima Speier.[64] Frank’s Russian aspirations were reflected in some irrational acts of his, such as claiming to the officialdom of Offenbach that his daughter Eva was the illegitimate daughter of Catherine the Great.[65] Frank’s plans with the Greek Orthodox failed. They were thwarted by Baruch Yavan, brother-in-law of Rabbi Jacob Emden,[66] who exposed the entire conspiratorial plot.

Each line of the *argaman* triangle also contains a secret reference to a Satanic Prince, e.g., *RGMN* in *Gematria* = 293 = *AF-BRI*. *AF-BRI* begins the Hebrew text of Job 37:11, describing how God lades thick

clouds with moisture. Gnostics declared that *AF-BRI* is the Prince of Rain (Rashi *Taanit* 7b). This very concept negates the Biblical verses attributing rain directly to God. Indeed, the Talmud explicitly states that God has appointed no emissary or angel in charge of rain (*Taanit 2a; Tosefot*, *vayishma; shlosha*). Nevertheless, Gnostics succeeded in introducing into the annual *geshem* (rain) prayer composed by Eleazar Kallir, an introductory verse stating "*AF-BRI* is the Prince of Rain" under the pretext that he assists God. This heresy has been removed from certain prayer books, e.g., *Rinat Yisrael*.

Both harmless and harmful secret organizations are known to have their hierarchical classes of adepts. The Illuminati ranks of king, prince and magus are typical of Gnostic hierarchical structures and are, in this case, symbolic of Plato's *Republic* ruling intellectual class.

The Sabbatians, under Shabbetai Tzvi (1626-1676) had kings and prophets; one such prophet, Shabbetai Raphael[67] (b. 1669), was from the city of Misithra, the capital of the province of Morea, built near ancient Sparta. Misithra was the seat of a large medieval Platonic school. The school is believed to have been run by the Sufi order, the worst conspiratorial Muslim Gnostic sect, which some scholars feel is behind the Illuminati and even behind the Frankist Sabbatians.

Raphael was brilliant at deception. He embodied in himself a commitment to Platonic philosophy and to Sabbatian Gnosticism, and practiced as much as possible the two-faced principle, deception.

In his description of Raphael, Professor Gershom Scholem states, "Shabbetai Raphael played a double game." Acting with Sabbatians as a prophet and apostle and with religious Jews:

> He complained that the foolish crowd mistook him for a prophet because of his Kabbalistic and chiromantic knowledge.[68]

Shabbetai Raphael had, indeed, earned himself a reputation as a healer, and people sought to be cured by him.[69] Raphael was previously excommunicated in several communities, and after being publicly accused on Passover in April 1668 in Altona, Germany of fornication and adultery, he faded into the pages of history.[70]

Prior to his April sojourn in Altona, the minutes of the Sephardic congregation in Hamburg record that a certain Simcha Benjamin Wulff, a tobacco merchant who promoted the healing powers of Raphael, was excommunicated in December of 1667, and later settled in Dessau.[71] Wulff was Moses Mendelssohn's maternal great-grandfather.

The coincidence (if it is one) is astounding. Here we have the case of the phony enlightenment's patriarch, the Jewish philosopher, the first one to translate Plato's works into German, stemming from a family that had contact with a Sabbatian-Platonist, and cost an excommunication to the family. Moses Mendelssohn, born August 29, 1729 was named after Moses Benjamin Wulff, his mother's uncle and son of Simcha the Sabbatian who died September 6, 1676 in Dessau.[72] The family defied the excommunication, committing an act of heresy by associating with Wulff. One must conclude that the family then was crypto-Sabbatian or sympathetic to them. Both Moses Mendelssohn and Shabbetai Raphael were part of inner circles and knew higher secrets.

From the earliest history of man to the first priestly cults, when one entered the secret society, the adept would first be initiated into elementary secrets of the order, and upon attaining higher degrees of initiations, would study higher secrets. This is true also with the better-known Freemasons and their degrees. As one aspires for higher degrees in the order, the very same symbols yield new and higher secrets. In many secret societies, the highest rank is usually that of high priest or magus. The name itself is derived from the priestly caste and, hence, the name magic. The connection between Neoplatonism and secret magic has been noted by scholars and, indeed, Neoplatonism has been used in a sense to denote Oriental magic.[73]

We have noted before the dual meaning of the Sabbatian *torah of atzilut*, a *torah* of emanations or a superior aristocratic *torah*, a play on the word having a dual translation—the touchstone of the mystical

superior antinomian *torah*. This heretical *torah* was conceived as Platonic; aristocratic in the material as well as intellectual sense; the *torah* of the select elect king-priests. It is, therefore, interesting to note that Adam Weishaupt, founder of the Illuminati, set as one of his goals to combine mysticism with philanthropy.[74] The combination can be explained by a higher secret of the Sabbatians.

The Hebrew word for one who is "poor" is *ani*, which is a letter rearrangement of the Hebrew word *ayin*, "eye". The pyramid with the eye signifying enlightenment is the symbol of the king-priest Platonic caste and the Illuminati. In Frankist theosophy, the eye is impoverished, being equivalent to *ani*, a poor one, until he acquires wealth and becomes a wealthy one, *ashir*, spelled *Ayin, Shin, Yud, Raish*. *Ashir* begins with the letter *Ayin*, symbol of the eye that must be combined with the letters of enlightenment (RI), *Yud* and *Raish*, to which has finally been added the letter *Shin*, for Shabbetai, the mystical Messiah. Thus, illumination + eye = wealth or wealth = poverty + Sabbatian enlightenment. *Ashir* also equals *Ayin + Shir* (song). The secret of the song will be explained later. Now, if several wealthy people get together to form a society, one has a group denoted by the plural of *ashir—ashirim*, spelled *Ayin, Shin, Raish, Yud, Mem*. Rearranging the letters, one gets *rishaim* (plus an extra *Yud*), the plural of *rasha*, or a group of evil people or a Satanic brotherhood. This particular usage was indulged in by Sabbatian Judah Chasid (d. 1700), and has been noted by Scholem in his *Mechkarim Btoldot HaShabtaut*, 1974. Judah publicly used the *Gematria* to condemn the rich as wicked. Judah Chasid was supported despite his condemnation of the wealthy by the Austrian philanthropist, Samson Wertheimer (1658-1724), considered the wealthiest Jew in Europe at the time.

As the Sabbatians branched out and their Frankist successors in the Western World master-minded religious fragmentation, one finds as in the Conservative and Reform movements, kings—philanthropists, and priests—insider phony rabbis of these movements working hand in hand. "King" James Rothschild aids "priest" Reform Rabbi Abraham Geiger. Israel Jacobson, the Illuminati founder of the Reform movement, acts as both rabbi-priest and king. Jacob Schiff acts as philanthropist-king, but uniquely was a priest in the literal sense. He was a descendant of Aaron.[75]

The descendants of Aaron of the tribe of Levi form the Jewish priesthood. The *kohanim* or priests, as they are called, administered the teachings of God and presided over the Temple. Today they are the first to be called up to the *Torah*. In Diaspora synagogues that abide by Jewish law, they bless the congregation on holy days. In the State of Israel, the blessing is administered daily. The Biblical priestly benediction (Numbers 6:24-26) which God commanded Aaron and his sons to administer to Israel is:

> May the Lord bless you and keep you.
>
> May the Lord cause his countenance to shine upon you and deal graciously with you.
>
> May the Lord bestow his favor upon you and grant you peace.

The "rabbis" of the Reform movement who were now in reality priests of Neoplatonic Gnosticism set about to destroy the priesthood in Jewry. Accordingly, meeting in Berlin in 1845,[76] they began to usurp the powers of the priesthood. This Reform Gnostic priesthood began to recite the priestly blessings to their congregants, the new priesthood having usurped the old. They also abolished laws pertaining to the descendants of Aaron, such as the Biblical prohibition against a priest marrying a divorcee (Lev. 21:7), as well as the laws concerning priestly impurity, whereby a priest is not allowed near dead bodies, and is only allowed to attend funerals of close relatives (v. 1-2). The Reform movement, indeed, articulated their desire to destroy the Jewish priesthood and in 1889, adopted and incorporated it as a resolution[77] that became part of the notorious Pittsburgh Platform of the Reform Central Conference Resolution, reading:

> Fourth—We hold that all such Mosaic and Rabbinical laws as regulate diet, priestly purity, and dress, originated in ages and under the influence of ideas altogether foreign to our present mental and spiritual state. They fail to impress the modern Jew with a spirit of priestly holiness; their observance in our days is apt rather to obstruct than to further

modern spiritual elevation.

Fifth—We recognize, in the modern era of universal culture of heart and intellect, the approaching of the realization of Israel's great Messianic hope for the establishment of the kingdom of truth, justice and peace among all men. We consider ourselves no longer a nation, but a religious community and, therefore, expect neither a return to Palestine, nor a sacrificial worship under the sons of Aaron nor the restoration of any of the laws concerning the Jewish state.

The two-faced Jacob Schiff, incidentally, did heed the priestly laws of burial.[78] Accordingly, he attended funerals by waiting outside the burial grounds while worshipping in idolatrous fashion at his Reform congregation in New York City.

The Gnostic priesthood worked hand-in-hand with the Gnostic philanthropists. Their houses of worship would displace the synagogue and establish Gnostic temples in their place. One can open the yellow pages of any major American city and look under the listing "Synagogues", and there one will notice two types of listings: Congregations which are usually the authentic synagogues and, also, listings prefaced by the word "temple". This word employed by the Conservative and Reform movements symbolizes the displacement of the synagogue by an individual temple. The unity concept of only *one* Temple for Jews is, thus, destroyed. There are some exceptions, i.e., proper synagogues with a prefix "temple".

The priesthood of the Gnostic "temples" is not concerned with the promise of restoration of Israel and the reinstitution of the Temple worship. Hence, the Gnostic "rabbinate" removed all mention of these aspirations from the Hebrew prayer books, as can be found today in the heretical services and prayer books of Reform and Conservative congregations. Again, the average worshipper in these congregations has been exploited because he does not realize that he is part of a pagan heretical service, an unwitting member of a Gnostic conspiracy. Those who are more knowledgeable believe that these innovations are progressive and modern, and are part of change; little do they contemplate the truth, namely, that the service is only *illusory* of Judaism and smacks of ancient Gnostic paganism, despite the outward appearances of religious symbols.[79] The same has happened in Christian Society, e.g., Jehovah's Witnesses. And so the curse of insipid Gnosticism pervades the holy house of Israel and exists within its midst as a fifth column of destruction.

We have noted how the Gnostic *torah* was transmitted and the mystical secret of Sinai and the eye. However, there is a little-known document that exists in only a few libraries of the world, which I was looking for and suspected had to exist. It is the ordination certificate of Moses Mendelssohn. It is referred to in passing in Jacob Katz's *Out of the Ghetto*. The certificate occurs in Hebrew in the correspondence of Mendelssohn, for the preservation of which we are indebted to none other than Nicholai of the Illuminati, Mendelssohn's colleague and bookseller. Interestingly enough, the document was located in the *Schiff* Collection at the New York Public Library. The line of ordination proceeds as follows:

1. Shabbetai Tzvi (1626-1676)
2. Nathan of Gaza (1643-1680)
3. Solomon Ayllon (1655-1728)
4. Nechemiah Chiyon (1655-1729)
5. Judah Leib Prossnitz (1670-1730)
6. Jonathan Eibeschutz (1690-1764)
7. Moses Mendelssohn (1729-1786)

Nathan of Gaza was a prophet anointed by Shabbetai Tzvi. Ayllon was his disciple,[80] and was successively a so-called rabbi in London and Amsterdam where he attempted to hide his Sabbatian leanings. Nechemiah Chiyon, an outward Kabbalist, was a secret Sabbatian and even succeeded for a time in convincing the leading Rabbis of his day of his sincerity. He was a genius, and published books

that on the surface appeared innocently esoteric, but were full of Sabbatian doctrines.[81]

In June of 1713, Chiyon visited Ayllon in Amsterdam. However, he was exposed by Rabbis Tzvi Ashkenazi (Rabbi Jacob Emden's father) and Moses Chagiz, who also bared the hidden heresies of his writings. After this, Chiyon was excommunicated in several communities, and wandered over Europe and North Africa. It was during his wandering that he ordained Judah Leib Prossnitz while visiting him in Prossnitz, Moravia.[82] Judah Leib previously was known as a Sabbatian, kabbalist, charlatan healer[83] who had sacrificed to the devil and demons.[84] This he publicly confessed during a period of forced penitence in the main Prossnitz synagogue on the Sabbath before reading the weekly *Torah* portion, after which he was publicly banished into exile for several months.

After receiving his ordination, Judah Leib proclaimed himself as the Messiah, son of Joseph, who according to a widely accepted legend, is to announce the Messiah, son of David. Judah Leib proclaimed Eibeschutz as Messiah (see Vol. I, p. 102).

Eibeschutz was born in 1690, and lost his father in his youth. When Eibeschutz grew older, his mother sent him to Prossnitz to study in the Yeshiva of Rabbi Meir Eisenstadt, a secret Sabbatian sympathizer.[85] It was here that he studied under the tutelage of Judah Leib Prossnitz, who initiated him into Sabbatianism.[86] It is interesting to note another coincidence. The mother of the now fatherless Jonathan Eibeschutz, who sent her son knowingly into Sabbatian studies, was a member of the Schiff family.[87] Professor Judah Leibes in his book, *Sabbatian Secrets* (in Hebrew) citing Rabbi-Professor S.Z. Leiman, quotes a document (p. 214) which states Eibeschutz's family had him secretly baptized by a Christian cleric named Maysinger on the day of his circumcision.

It would be interesting to know more about the Schiffs at this juncture of history. Were members of this illustrious family defecting to Sabbatianism? We would be able to know except for the fact that some mysterious disappearances occurred in conjunction with some other interesting "coincidences" that prevent us from penetrating the subject any further. Thus Scholem informs us:[88]

> The important file on the Frankists in the Prague Community Archives was removed by the president of the community at the end of the 19th century, out of respect for the families implicated in it.
>
> Jellinek possessed various Frankist writings in German but they disappeared after his death.
>
> After this sect broke up, messengers were sent to collect together the various writings from the scattered families. This deliberate concealment of Frankist literature is one of the main reasons for the ignorance concerning its eternal history, allied to the decided reluctance of most of sectarians' descendants to promote any investigations into their affairs.

Sabbatian Frankist, Adolf Jellinek, Communist Revolutionary also "coincidentally" from Prossnitz,[89] was Solomon Schechter's mentor who attained his position as head of the Jewish Theological Seminary of America through Jacob Schiff.

It is against this perspective that we shall now discuss the ordination certificate of Moses Mendelssohn, published here for the first time in the English language. In the text, certain passages have been capitalized for emphasis and analysis, including certain Hebrew expressions in parentheses.

Before proceeding to decipher this "ordination", the language of which is extremely strange, as it does not read like traditional Rabbinical *s'micha* (ordination), we shall examine two Sabbatian amulets that the same Jonathan Eibeschutz wrote to protect sick people and pregnant women from evil spirits. These amulets were written in cryptic patterned ATBaSH code deciphered herewith:

> METZ AMULET I—for Madame J. Cohen[90]
>
> In the name of the Lord God of Israel who dwells (*shochen*) in the confines of glory (*tifferet*) of his strength, the Lord of his Messiah, his trusted one (*neeman*) Shabbetai Tzvi who *with the spirit of his breath will destroy a wicked one,* lord of all the universe…that no harm, pain or travail will befall the woman who wears this amulet in order that magnified and sanctified shall be the name of the God of Israel and the name (*shem*) of Tzvi, Shabbetai in the universe (*olam*).

METZ AMULET II—For Moshe Feivish Spier[91]

also states, "In the name of the Lord God of Israel who dwells in beauty (*tifferet*) and ends with Shabbetai, blessed memory, Tzvi, the beauty (*tifferet*) of the God of Israel."

The following Sabbatian expressions in the ordination document are also substantive to our understanding it:

WORD	**TRANSLATION**	**CONNOTATION**
Yidei	Hands of	Incest, adultery, revolution
Prozdor	Corridor	Vaginal Corridor
Heichal	Temple	Gnostic initiation
Cheder	Room	Secret Confidence
Yekarim	Dear, Precious	Destruction of Israel

And now for the ordination certificate:

Altona, May 4, 1761 (1 Iyar 5521)

Behold the man Moses has come into my presence that we know what happened to him because the *hands* (*yidei*) of Moses are heavy and dear (*yekarim*). He has retained all learned and natural knowledge, researchable concepts, philosophy and allegory. *His mouth swims in the heavens and his tongue shall walk the earth*. He gave the enlightenment on high where it shall *dwell* (*bamromin yishkon*). *Roots* (*shorashim*) and branches shall follow his saplings. His beauty (*tifferet*) shall be like an olive. In a place he teaches righteousness, at that center of life that the soul is depended upon, to know her quality and who gushes and regiments her pride and it is as if here there are many roots (*shorashim*) that are to be found in the corridor (*prozdor*) to enter into the Temple (*heichal*) of God. That is our holy *Torah* that in her rests all the pursuits of the strengths of the mind. He it is whose name is Doctor Moses of Dessau and I, when I saw him and lay hold of him and brought him to my house, the mother of understanding and the room (*cheder*) of my teaching, and I found that in addition to all these things, that his understanding is complete in the *Torah*, *Talmud* and reasoning of his authority which *shall not fall to the earth*. It shall nurture itself from a *stream on the road* and, therefore, shall raise its head to give hand (*yad*) to the *Torah* and find a place for extra understanding in *our Torah* which is superior to all wisdoms. So he has done superbly…His banner is like *loving leaves*, the love of Jonathan I have loved him. His staffs are loving kindness. Therefore, I have said how much shall I honor him before the elders of his people. If it is to be an ordination of a comrade, behold he is fit for a higher greatness. There is no doubt that I am proceeded by other rabbis of this generation with honor and glory and if the rabbinic ordination is something which departs from the custom in vogue to give an unmarried man the rabbinic mantle; nevertheless, I have not known the title with which I shall bless him. I have said to give this man a gift (*kesut ainayim*) because he has all the charm of an orchard of pomegranates (*pardes rimonim*). The core he has eaten and the extraneous matter (*klipa*) *he has thrown away* and he has harvested the *lilies* from among the thorns. He is the sage of the *secrets* and the adornments of all that is prepared for the *feast*. From the bread of God (*milechem H'*) he ate from the bread of the *Torah*, and Moses shall be happy with the gifts of his portion. For I have called him *reliable* (*neeman*) in the house of the lord, and *a wreath (klil) of the beauty* (*tifferet*) *of youth* is upon his head and this shall be for a reliable sign and everlasting name (*shem olam*). Out of the words of the writer…who awaits the salvation of God, *Rosh Chodesh Iyar*, as Moses would lift *his hand* (*yado*).

Jonathan Eibeschutz

The following is an interpretation of some of the other cryptic elements that were present in the ordination certificate.

To appreciate this ordination and its attendant meaning, it was necessary to present the Metz amulets, written by Eibeschutz. These amulets were one of the key factors in exposing Eibeschutz as a believer in the divinity of Shabbetai Tzvi.

In Sabbatian theology, the God of Israel dwells in the mystical sphere of *tifferet*. In mystical Lurianic *Kabbala*, God expands or contracts his Divine presence in accordance with the ten *s'phirot* (superior mystical spheres). Suffice it to say that in Sabbatian theosophy, the God of Israel occupies a subsidiary *s'phira* of *tifferet* which is ancillary to Shabbetai Tzvi. It is this blasphemy of God that one finds in the

Metz amulets “In the name of the Lord God of Israel who dwells in *tifferet*”.

Shabbetai Tzvi the Messiah is also referred to “With the spirit of his breath he would destroy a wicked one” in accordance with the Messianic verse in Isaiah, that portion which begins with “A root will come forth out of the house of Jesse.” Root in Hebrew is *shoresh*, and that “root” denoted the Messiah Shabbetai Tzvi in the Metz amulets. The expression *shem olam*, (Isaiah 56:5; 63:12) refers to Shabbetai Tzvi who has an everlasting name (Isaiah 63). This is also the title of a mystical Gnostic book written by Eibeschutz which, when studied together with his other antinomian work *V’Avo Hayom El Haayin*, presents the Sabbatian theosophy. *Shem olam* professes such concepts as the “Age of Aquarius”, in which the incest prohibitions are no longer valid. When Eibeschutz extols Moses Mendelssohn, he refers to the *hands* of Moses. We have already discussed its theosophy as a sexual connotation. It also has a second meaning from scripture in the book of Genesis, “The voice is the voice of Jacob and the hands (*yedei*) are the hands of Esau”. This took place when Jacob deceived his blind father, for a blessing and Isaac exclaimed, “The voice is that of Jacob but the hands are that of Esau”, when Jacob had his hands disguised to feel like that of his brother Esau. Over the centuries, this verse acquired homiletic significance in terms of the role of Israel being a spiritual role and that of Esau being the physical role, but here it denotes again the two-faced philosophy of the Sabbatians to emulate Esau or Edom.

The word *yekarim* is made up of the Hebrew components *keri*, which denotes the destruction of Israel, and the Hebrew letter *Mem* which stood for the *Mem* in the Hebrew words for “war” and “messiah”. Thereafter, Eibeschutz extols Mendelssohn with the following verse: “His mouth swims in the Heavens and his tongue shall walk the earth” which is based on Psalms 73:9. Rabbi Isaac of Aboab HaSfardi (14th Century), a prominent ethical philosopher, comments in his *Menorat Hamaor* (a famous ethical work) on this verse, that it refers to a two-faced individual who uses guile, flattery and diplomacy, deluding his fellowman as to his real nature. This is the ideal Sabbatian. It is a strange praise for Moses Mendelssohn, but it can be best understood in the context that he is a really good Sabbatian who has fooled everyone with his guile, flattery and diplomacy. This is in fact a good and valid description of the personality of Moses Mendelssohn. It is also a pun for Nikolai’s illuminati name “Lucian”. Tongue is *lashon* in Hebrew. It means Nikolai does Mendelssohn’s promotions.

Bamromin yishkon (dwells on high) refers again, in Sabbatian terms, to Shabbetai Tzvi, to where Moses Mendelssohn’s enlightenment and contracts are directed, as well as his Messianic roots (*shorashim*).

Now there is further reference to the sexual fecundity principle in very veiled language here. If one were to look at a classical Rabbinic diagram of the anatomy of a female, one will find that the vaginal corridor is referred to as *prozdor* and *heichal* and *cheder* as various parts of the vagina. Thus, Eibeschutz combines these three sexual terms into his ordination of Mendelssohn. The *nachal* (spring) is from the book of Psalms, but in this case, is a veiled reference to the spring *ayin* from the book of Genesis, *eye*.

The expression *kesut ainayim* is from the book of Genesis and it refers to the incident that took place with Abraham’s wife, Sarah, who was kept by Abimelech and a curse and a plague was brought down upon his house, at which point Abimelech gave a gift to Sarah—*kesut ainayim*, which literally means a covering of the *eyes*. Again the eye symbol is here, but there is another meaning in the Sabbatian interpretation of the incident. The Sabbatians held that what happened here is that Sarah fooled her husband and slept with Abimelech and, hence, the “covering of the eyes”. As the expression is used here, Eibeschutz’s ordination of Mendelssohn fools the public.

He goes on to say that he has all the charm of an “orchard of pomegranates” (*pardes rimonim*), in the *Song of Songs*. This is also the name of a legitimate Kabbalistic book that is very popular among the Sabbatians, written by Moses Cordovera (1522-1570), a great Rabbinical authority. It is a sad commentary that the Sabbatians perverted his mystical teachings. To them it meant the garden of incestuous love.

The term *klipa* is a veiled reference to violent revolution. In classical Lurianic kabbala, God contracted after the creation of the world and his Divine emanations (*atzilut*) or sparks were entrapped into shells called *klipot*. The real world is referred to as the *klipa*, and God is conceived as descending into it.

To the Sabbatians and Frankists, the Messiah is entrapped in the *klipot*. There is a process they refer to as *shevirat hakelim*, "the breaking of the utensils", i.e., the shells of *klipa*. Again, the violent revolution is referred to later on as *milechem hashem*, literally from "the bread of God". *Hashem* is abbreviated with the Hebrew letter *Hay*, which when combined with *milechem*, yields the word *milchama*, or "war".

Mendelssohn is called the sage of the deeper secret meaning of Sabbatian theosophy, and always is prepared for the visit, which is the sexual visit and also the Messianic visit of the future. Finally, Mendelssohn is connected with *tifferet* and *shem olam*, an everlasting name terminology used in the Sabbatian amulet. The explanation, though, of *klil tifferet* is part of the Shacharit Shabbat Amidah prayer that is recited in the synagogue on Saturday and refers to the wreath of beauty that God placed on Moses' head when he stood at Sinai. This reference is an implication to the ordination process among the Sabbatians who equate Sinai with *ayin*. Moses received two tablets from the Lord on which were written the Laws of Shabbat; this is also a veiled reference to Shabbetai Tzvi. Moses, of course, is the reference to Tzvi in *ATBaSH*. However, the letters constituting *klil* also spell out *kalil*, a burnt offering, utter destruction. What Eibeschutz is really saying is that *kalil tifferet* had a significant role in the destruction of the *sephira* of *tifferet*; that lower supernal sanctum where the Lord of Israel dwells, has been assigned to Moses Mendelssohn. Note, before World War II, holocaust meant only "burnt offering". This can be verified in old dictionaries! See chapter XXII.

There are other subtleties in this ordination, but I have endeavored to deal with the main points.

CHAPTER XVII

THE SUFI—BLACK IS BEAUTIFUL

> Within the earliest group of the Donmeh, a document was circulated in Shabbetai Tzvi's name… These are the Eighteen Commandments…the number eighteen plays a prominent role…among the Sufis, especially among the order of the Mevleevis, the dancing dervishes.
>
> Gershom Scholem, MIJ p. 148

> O paradox! Black is the badge of hell, the hue of dungeons and the school of night.
>
> William Shakespeare, Loves Labour's Lost IV, iii 251-2

As far as the fecundity principle is concerned, there are several accounts of how the previously discussed book *V'Avo Hayom El HaAyin* caused widespread sexual anarchy in Jewish communities. For example, the following document cited by Dr. Moshe Perlmutter (JEYS) describes the confessions of wife-swapping couples seeking absolution before the Rabbinic Court of Satinov, Poland, and blames the book for seducing them to adultery:

A copy from the witness affidavits of the Chief Rabbi of Satinov and his Court:

> Before a session of three Judges appeared Shmuel, son of Shlomo crying with tears and stated, "I confess that I rejected the entire Torah. Hershel had sexual intercourse with my wife several times in my presence. I am guilty. She did not want to. Itzik Meir… had sexual intercourse 2 or 3 times with Leib ben Yeshiyahu's wife… he brought me writings of the book *V'Avo HaYom El HaAyin* and other books. He had relations in Zabriza with his sister-in-law, M'nucha. Libush had sexual relations with my wife many times also with my consent… also the Busker Rabbi had sexual relations in the village… even old man Elisha had sexual relations. The woman Raisel confessed to us with regret and contrition with a lot of crying that she had sexual relations several times with Lebush, Hersh and Leib; all with the consent of her husband who told her, 'this is a mitzvah'." (*JEYS*, pp. 53-4)

A concept advanced by the book was that if one beheld the act of sexual intercourse, one would become very brilliant. It was also maintained that Moses had added a special element to this, that better than observing others engaged in the act of intercourse…is to have interracial intercourse. There are various interpretations as to whether Moses actually married a black, ranging from interpretations that this referred to Moses' wife, Zipporah, in an allegorical sense; to that Moses had two wives, one white and the other black, as it states "concerning the Ethiopian woman whom he had married" (Numbers 12:1). According to Josephus, Moses' first wife was Tharbis, Princess of Ethiopia, whom he married during the period before he left Egypt, while he was Prince of Egypt and waged a war against Ethiopia. This idea is also advanced by a document of spurious origin that appeared in the nineteenth century under the name *Sefer HaYashar,* and received the approbations of prominent Orientalists.

Eli Goldston, a prominent Boston area civic leader and Chairman of the Board of a gigantic utility, Eastern Gas Associates, died on January 21, 1974.[92] Goldston had a prestigious position with the Combined Jewish Philanthropies. Shortly before his death, he had taken a leave of absence, a *sabbatical*, to attend the New School of Social Research in England[93] that was affiliated with the leftist Socialist Fabian Society in England. Shortly after his death, it was announced that this "great" civic leader, businessman and philanthropist to whom Jewish causes were supposedly supreme, was leaving Eastern Gas Associates stock valued at approximately $250,000 to the Elma Lewis School in Roxbury, Massachusetts. The organization was engaged in subversive revolutionary activities.[94] Rabbi Meir Kahane called her group *Black Nazis*. The school, according to a U.S. government- coordinated investigation with JSL black undercover agents, was proven to be affiliated with Maoist activities.[95] In a pretrial deposition of black leftist Elma Lewis, taken by the author during Goldston's life, she admitted that Goldston was financing her. Professor Hillel Levine, an expert in Sabbatian studies, maintained that Goldston engaged in sexual activities with her (from an interview with the author by Professor Hillel

Levine, August 1987, for his book *The Death of an American Jewish Community*, Free Press 1991, which prominently featured the author and exposes Elma Lewis' terror tactics.)

At his funeral, a strange variety of Oriental and Black militants appeared who were known for their third-world, Marxist-Leninist affiliations, and strangely enough, none other than Erwin D. Canham, Publisher of the Christian Science Monitor.

Erwin Canham is a member, as mentioned by Carol Quigley in *Tragedy and Hope*,[96] of the mysterious Round Table Group, which is involved in subversive activities today on an international scale, as one manifestation of the ruling class or king-priest group of the Communist conspiracy. Prominent in this group is the London affiliate of the Morgan banking interests in New York, known as Morgan, Grenfell & Co.[97] It was shortly after the Yom Kippur War that Morgan, Grenfell & Co. had arranged for a $3 billion financial transaction to re-supply the Arab countries of Syria and Egypt with armaments.

While on the face of it, it may seem that there is nothing harmful in Erwin Canham showing up at Eli Goldston's funeral, it should be pointed out that Erwin Canham saw fit to get on the air of Boston's Station WBZ in 1972, right after the murder of Christian pilgrims in Israel (known as the Lod massacre), and to praise the Japanese Red Army and so-called Palestinians for their heinous crime.[98] After that incident, it would seem that Erwin Canham would be *personna non grata* to any member of Jewish Philanthropies, but there is another sinister side to the enigmatic personality of the late Eli Goldston.

Eli Goldston was a trustee of the World Peace Foundation (WPF). In a nationally syndicated column appearing in various American newspapers, such as the *Manchester Union Leader*, on March 19, 1967, Edith Kermit Roosevelt exposed the WPF and what it was involved in. According to her, the WPF served as a clearinghouse for staff personnel for various agencies, especially our State Department. A reading of the Foundation's quarterly entitled *International Organization* showed that one of the primary objectives of the WPF was to mix United States and Soviet policies in international organizations and in the State Department's Bureau of International Affairs. Prominent in WPF at that time were Jerome Weisner, President of MIT, and Calvin H. Plimpton, President of Amherst College.

The WPF prepared a series of seven booklets entitled *Studies in Citizen Participation in International Relations*. These studies described the program for changing the attitudes of various ethnic groups in the United States. The WPF was unhappy with what they called the "corny patriotism" of the average American Negro.

In a WPF booklet entitled *Americans in World Affairs*, Catholics are berated because they are not liberal and are against the admission of Communist China into the United Nations. Their publications reflect the long-standing Illuminati-Marxist hatred for traditionalism and patriotic allegiance, such as that of America's rural and working classes. But interestingly enough, religious Jews are singled out and described in derogatory terms, for example: "Jews who go to a synagogue or temple regularly on the average are less like our world-affairs criteria than those who go less often." Eli Goldston's support of Elma Lewis is then consistent when, according to Senate Hearings,[99] in 1968 Elma Lewis threatened to burn down the $1¼ million dollar Mishkan Tefila building, a Jewish parochial school, with the children in it. We can also understand why Elma Lewis' Communist attorney Lawrence Shubow would be elected Vice President of New England's American Jewish Congress (AJC).

Were these actions in keeping with the WPF's aims of destroying religious Jews and forcing them to assimilate? The answer is yes, not only from WPF's perspective, but also from the avowed purpose of the AJC, which irrespective of its lip service to Jewish causes, has translated its efforts into activities designed to destroy the very essence of the Jewish yeshiva parochial school system in the United States.[100]

To understand the WPF better, one should realize that among its trustees was also the convicted Communist spy, Alger Hiss, and that its founder, Edwin Ginn, of the Ginn publishers, issued the first American edition of the notoriously anti-Semitic *The Protocols of the Elders of Zion* long before Henry Ford. Furthermore, its one-time President was Harvey Hollister Bundy (1888-1963), who is prominently

cited in Antony Sutton's *America's Secret Establishment*, especially in "Memorandum Number Nine: The Bundy Operation".

As a part of my protracted litigation with Elma Lewis, who was then supported by WPF leader Goldston, I was able to subpoena some of the WPF files that revealed their further subversive involvement. The following letter from Harvey Bundy to convicted Communist Alger Hiss was found in their files:

March 8, 1950

Alger Hiss, Esquire
22 East 8th Street
New York City

Dear Alger:

The Trustees of the World Peace Foundation very carefully considered the question of your resignation at the meeting last Saturday and came to the conclusion that from the standpoint of the Foundation it would be wise to accept this resignation.

It was with great regret that we felt this action to be advisable, and it does not represent at all any loss of conviction on the part of myself and of your many friends on the Board of your complete innocence.

I look forward to the day when, like Dreyfus, your honors and medals will be returned to you, truth will prevail, and in that more happy future I can even hope for the time when we can ask you to again join the Board. With every good wish in this most difficult world.

Sincerely yours,

Harvey H. Bundy, President

The WPF, however, is merely a Bostonian manifestation of the hand of the CFR, which in turn embodies the commitments of its founder Colonel House to Gnostic Illuminism and Socialism, out of which grew the United Nations.

The Black theme permeates these "isms" and institutions more than is readily apparent. Shortly after the publication of the first volume of *To Eliminate the Opiate*, a young man named Richard Gilman of Ann Arbor, Michigan wrote me an extraordinary letter.

Gilman disclosed to me that he had purchased a copy of my book at a local bookstore and drove to a parking lot and started to read the book. He stated he did not put it down until he had completed it.

The book changed his life. Gilman, who was raised as a Reform Jew, was outraged at the conspiracy perpetrated against him, and was determined to find his way back to authentic Judaism.

He started to observe the commandments, and joined the Lubavitch Chasidic organization, Chabad.

Richard developed a thirst for the sources of the information he found in my book, and thoroughly scrutinized them. He then wrote me and asked if there was any area of research with which he could help me.

I wrote Richard a letter explaining to him that time did not permit me to investigate the Muslim Sect of the Sufis which I suspected were somehow involved with the conspiracy, but was not quite sure how, or whether such research was worth pursuing.

Richard became such an expert at this type of research that he became one of the principle forces behind the international periodical called *Conspiracy Digest*.

Richard Gilman is considered to be one of the top authorities on conspiracies in the nation. Richard still corresponds with me and we share research and primary sources together.

Richard Gilman's research into the Sufis bore fruit, and today, as a result of his work and leads, we possess enough research material on the Sufis to write an encyclopedia about them.

Sufism is a mystical Gnostic belief that predates Islam considerably, but became incorporated into it. Illuminati, Communism, atheistic pantheism, sexual fantasy, antinomianism, Satanism, radical eschatology, apocalyptic cataclysm are all important elements of it, as are a lust for power and wealth.

The Sufis interfaced with the power elite of the United Nations. The meditation room of the United Nations is Sufi Gnostic.

In the Sufi mysticism, the color black plays an important role. The black altar of Mecca, the *Kaaba*—Holy of Holies—is draped in black. The banner of Mohammed was black. It means war. The Illumination concept of Sufism is embodied in Sufi rituals perpetrating the alternation of light and darkness, of black and white, such as laying alternate black and white cloths on a floor or alternately kindling and extinguishing a lamp.[101] The Sufis phrase *dar tariki*, *tarikat* ("in the darkness the path") means light, or understanding, comes from darkness, so that darkness is synonymous with wisdom. Darkness equals night. The "thousand and one nights", or Arabian Nights, are of Sufi origin, and have a hidden meaning.

The Rosicrucians adopted almost literally the teachings of the Spanish Illuminist Sufis.[102] The rose cross symbolism of Rosicrucianism is derived from the founder of the Sufi order of Abdul-Kadir El-Jilani called the Rose of Baghdad.

The Sufis celebrate pagan "witch" festivals,[103] which have their roots in the fertility rites of antiquity, one of which is May Day, May 1st.

The Sufis pretentiously consider themselves to be the originators of medieval Jewish *kabbala* and the source of the Zohar.[104]

The depraved book *V'Avo HaYom El Ha'Ayin* has a *Gematria* totaling 237, calculated as follows:

V = 6	Ha = 5	E = 1	Ha = 5
A = 1	Y = 10	L = 30	A = 70
V = 2	O = 6		Yi = 10
0 = 1	M = 40		N = 50
10	61	31	135

This is equivalent to *Tzufi Edom* (Sufi Edom).

Tz = 90	E = 1	
U = 6	D = 4	
F = 80	O = 6	
I = 10	M = 40	
186	51	TOTAL = 237

The theme of Edom being combined with Islam has grave mystical consequences in Jewish Kabbalistic systems, implying destruction. The verse, "So Esau went unto Ishmael and took Machlat the daughter of Ishmael, Abraham's son…to be his wife" (Genesis 28:9), is symbolic of Christianity and Islam conspiring to destroy the Jews. Indeed, the cooperation of the Mufti of Jerusalem with the Nazis in exterminating the Jews is considered by many Talmudic scholars, such as my late great Rabbinic Master, Rabbi Yitzchak Hutner (1907-1980), to be such a manifestation.

Indries Shah in his book, *The Sufi*, explicitly computes the *Gematria* of Sufi as 186, and then arranges the number in hundreds, tens and units

100 = K
80 = F
6 = U

which yields the ultimate four letter f_ _ _ word for intercourse in the English language, introduced in

medieval England. These letters form the Arabic root *puk*, to come, (which also has a sexual connotation) symbolizing Transcendentism—signifying that Sufism is a Transcendental philosophy.[105] The Sufi introduced the four letter word f_ _ _ into medieval English.

Richard Gilman and I both regard the Crusades as Sufi plots. The Scottish rites in Freemasonry conceals its true nature. Scotland is a Sufi code for Spain and conveys the idea that the rite is of Spanish Sufi origin.[106]

Mistletoe, a symbol of sexual promiscuity, most popularly associated with the pagan custom at Christmas of kissing under the mistletoe, is a Sufi emblem.[107] James Frazer authored the encyclopedic *The Golden Bough,* which attempted to undermine religious authority by relegating it to superstition through a detailed study of pagan practices. The title *Golden Bough* refers to mistletoe. The Sufi consider the burning bush in which God appeared to Moses to be not burning, but rather the effect of red leaves of an eastern mistletoe growing as a parasite on an acacia bush.[108] Eli Goldston's address was 7 Acacia St., Cambridge, Massachusetts. Was this a coincidence?

Consider also the poem by the Sufi poet, Rumi (emphasis mine):

In winter the bare boughs
that seem to sleep
work *covertly*
preparing for their *Spring*.

These perceptions tell us, in effect, that the Sufi attitude to Judaism is to destroy it like a parasite—burn it, through sexual corruption; that a good Sufi works covertly, conspiring for this revolution when the time is right.

The unifying Illuministic goal of breaking down all religions is probably best expressed by the following Sufi statement:[109]

> I am the pagan, I worship at the altar of the Jew; I am the idol of the Yemenite, the actual temple of the fire worshiper; the priest of the Magian; the inner reality of the cross legged Brahmin meditating the brush and the color of the artist; the suppressed, powerful personality of the scoffer. One does not supersede the other—when a flame is thrown into another flame, they join at the point of 'flameness'. You throw a torch at a candle, and then you say, See! I have annihilated the candle's flame! (Ishan Kaiser, *Speech of the Sages*)

The corrupt United Nations, which conspires against the sovereignty of nations and seems to destroy religions, has adopted its own pagan Gnosticism with a Sufi flavor. The meditation room at the UN has a large black magnetic lode-stone symbolizing the black rock of Mecca. Former UN Secretary General Dag Hammarskjold was considered to be a Sufi.[110]

The "Black Arts" were derived from the interplay of evil and black in Arabic such as the play on two Arabic roots, Fecham and Facham, meaning "Black" and "wise".[111]

The wise-wisdom Gnosis syndrome is pursued by Adepts called "Arifs", who are trained by Sufi masters, and having attained a certain wisdom of the Gnosis called *Irfan* which views:

> ...all existing religions as more or less faint utterances of that great underlying truth.[112]

While the Illuminati have attempted, as we have pointed out, to subvert Freemasonry, it should be noted that Freemasonry *per se* is suspect despite the fine people who join its ranks. Lower degree Masons have been duped into thinking that the Masonry building symbols were connected with Solomon's Temple. Many Jewish Freemasons erroneously think that there is some sort of Jewish element or tradition in Freemasonry because of this.

If they knew the truth, their hair would stand on end. The truth is as Robert Graves (in his introduction to Indries Shah's book, *The Sufis*) has pointed out, that the builders of Freemasonry were:[113]

> Not Solomon's Israelite subjects or Phoenician allies as is supposed, but Abdel Malik's Sufi architects who built the

dome of the rock on the ruins of Solomon's temple, and their successors. Their names included Thuban Abdel Falz ("Izz") and his "great grandson" Maaruf, the son (disciple) of David of Tay, whose Sufic code name was Solomon, because he was the "son of David". The architectural measurements chosen for this Temple as for the Kaaba Building at Mecca, were numerical equivalents of certain Arabic roots conveying Holy messages, every part of the building being related to every other in definite proportion.

In effect, Freemasonry supports the Islamic concepts of conquest of Judaism and its destruction as taught in the Koran, and today the Dome of the Rock is a perpetual symbol of the destruction of the Temple. Any Mason, irrespective of his personal beliefs, at least is a *de facto* supporter of these concepts. However, according to the late Chief Rabbi Shlomo Goren's book *Har HaBayit,* Omar, the Caliph who built the Dome, actually built it as a synagogue for the Jews. It was after his death that it was changed to a mosque.

If Solomon is then not King Solomon in freemasonry, does the letter "G" really stand for God? Is it, rather, something else? Perhaps the "G" of "Gnosticism"?

It is also interesting to note that the crown and cross symbol used to represent the York Rite in Freemasonry originated with the Knights Templar who were persecuted as heretics.

It is possible that this cross is symbolic of the Rosicrucian or rose cross Sufi Illuminist Theosophy. Furthermore, a well-known Celtic cross of the ninth century bears an Arab Sufi legend, referring to Allah.[114]

Graves maintains that Freemasonry began as a Sufi society, reaching England in the tenth century, and that the Knights Templar introduced it into Scotland in the fourteenth century under the guise of a craft guild.[115]

A gentleman named Russ Pine, of Los Angeles, has been in touch with me for several years, supplying me with intensive documentation on Illuministic subjects. He has done an extensive study on the history of the crowned cross. He sent me early Jehovah Witness literature which bears the symbol as well as the eye pyramid of the Illuminati. He also supplied me with photographs of the grave marker of Pastor Charles Taze Russell's grave in Allegheny, Pennsylvania, which is a pyramid and eye. Russell (1852-1916) founded Jehovah's Witnesses. The Witness publication *Watchtower* could very well be a takeoff on the eye pyramid, where "watch" replaces the eye and "tower" the pyramid. Mary Baker Eddy, founder of the Christian Science Church employed the crown cross symbol. Mary Baker Eddy was close with Theosophical Society Satanist Madam Blavatsky. A complete exposé of Eddy's activities, which would indicate that the entire Christian Science movement was part of the Illuminati conspiracy against religions, is to be found in *Mrs. Eddy* by Edwin F. Dakin.[116] James Webb, in *The Occult Underground*,[117] pinpoints Gnostic concepts as affecting Eddy. Blavatsky and her society, according to Webb (p. 82), sponsored the first cremation in America. All members of the Rockefeller family are cremated upon their death.

Illuminist Erwin Canham, CFR and WPF leader, as we have mentioned, is an anti-Semite. *The Christian Science Monitor's* editor has policies which are anti-Semitic, and are disguised with the thin veil of being only anti-Zionist, when it is well known to anyone who has even a cursory acquaintance with the Bible that Zionism is a basic tenet of Judaism. The Jehovah Witnesses have been known for years to aim their missionary efforts exclusively at Jews, many times using underhanded methods. In the 1950s, the Witnesses would rent out halls and advertise High Holy day services in densely populated sections of New York City where crowded synagogue conditions usually resulted in Jewish organizations hiring halls for this purpose. At a certain point in the service, a Witness missionary would get up and attempt to convert Jews, supposedly to Christianity; but actually to their cult, which has nothing to do with Christianity whatsoever. On one such occasion in the Bronx, one of their missionaries was nearly killed, and the Witnesses were sued for fraud.

While we have noted the Gnostic Satanic aspects of Communism, Karl Marx himself appears to have

encouraged black intermarriages. His son-in-law, La Fargue, was black. Nevertheless, Marx is also on record for racial slurs, including the word “nigger”, which as we pointed out, he also applied to Jews.

It was La Fargues’ mission to direct activities aimed at attracting non-white races to Communism. He also became a spokesman for non-productive lazy segments which has resulted in Communist pressures in our society to foist advancement in the workplace based on ethnicism as opposed to merit, so-called “affirmative action”. One of his famous essays was entitled *The Right to Be Lazy*, and appears in Irving Howe’s *Essential Works of Socialism*.[118]

The late Professor of Jewish History, Hyman B. Grinstin, presented information in his American Jewish History course[119] concerning an entire apartment house cooperative in the Bronx that was owned by an apostate Jewish Communist commune, all of whom were males married to Black women.

The publication in 1981 of *Holy Blood, Holy Grail* by Baigent, Lincoln and Leigh stirred up much controversy among scholars of the occult and Gnosticism. One aspect concerning the book’s main secret society involves *The Cult of the Black Virgin*[120] (title of a book by Ean Begg). There happen to be well over 400 statues of the Virgin Mary in European churches in which the Virgin Mary is depicted as Black. There is the hypothesis that these statues owe their origin to Gnostic/Sufi Christians who secretly worshipped the Black Egyptian goddess Isis, that was transmitted into other pagan societies such as Rome as the worship of the Earth Mother. Gershom Scholem has traced the incestuous practices of the Sabbatians to that of the Earth Mother worship,[121] which was preserved by an Islamic sect. Earth Mother is also known as Magna Mater and is treated comprehensively by history of theology Professor S. Angus in his classic, *The Mystery Religions*.[122]

Now the Sufis have also practiced incest over the ages and their practices have been well documented, at least in one Sufi Dervish order, despite their attempts at concealment. In his *The Dervishes*,[123] the distinguished Orientalist John P. Brown cites other scholars who researched what is popularly known as the Bektashi Dervishes. They are one of 70 orders of the Sufi, and are part of a list of 18 orders cited in the *Encyclopedia Britannica* as the most important. Brown maintains that some people called the Bektashi, Zerati (from the Hebrew-Semitic zera [semen], “i.e., those who have copulation with their own kindred”. They defended the perversion by stating that, “he who had planted the vine was entitled to taste of the fruit.”[124] Orientalist Michael Winter states that this order had synthesized elements of Sunni, Shiite Islamic beliefs and Christian elements; the latter making it a popular secret society among Balkan Christians.[125]

Winter’s observation may account for the spread of Gnostic concepts into Christianity. The *Britannica* also states that the nefarious Knights Templar had intellectual contacts with them. The mysterious inscription found in Templar excavations, “BAPHOMET”, which has mystified scholars, in my opinion is an acronym for Baal Peor, Horus and Metatron.

The pretentious claim by the Sufi that they are responsible for the authorship of the Zohar is ridiculous, and can easily be refuted by hundreds of citations in the Zohar, which imbues a sacred attitude to sexual practices, and is stricter in its sexual guidelines than Jewish law allows.

Throughout the ages, the Sufi have set up subgroups and special orders to promote their Gnostic concepts and one world—one religion views. They, thus, have interfaced with the Illuminati and the All-Seeing Eye Cult as attested to in the list at the end of the book *The Cult of the All-Seeing Eye*, discussed in Volume I, which lists prominent Sufi personalities.

O.M. Burke’s Book *Among the Dervishes* is particularly revealing.[126] He proves that the personality of Saint Nicholas, alias Santa Claus, is of Sufi origin and personifies Sufi concepts of charity. He also maintains in chapter 12, “The Richest Man Alive”, that the Emir of Kuwait is a Sufi. He describes secret meeting places and special mansions and palaces throughout the Arab world devoted to Sufism as well as a caravan town in the Himalayas. He illustrates a Sufi network going into India, Afghanistan and permeating Central Asia. Incidentally, the selection of the name Nicholas for Santa is based on the

Hebrew root *nikail* (Numbers 25:18) which means conspiracy. So we have "Saint Conspiracy".

Perhaps the most influential branch of the Sufi in the western world masquerades under the veneer of the Bahai faith. It was popular with certain segments of British aristocracy. Many scholars are convinced that Bahai derives from Babism, a sectarian heresy of Shi'ite Islam. However, upon closer inspection of Babism, Bab means gate, and the concepts of gates is of Sufi origin, suggesting that they initiated the heresy among the Shi'ites through a disinformational doctrine practiced by them and "heretical" groups in Islamic countries, such as the Druze.

To see how the Bahai faith has effected world events beyond its numbers, consider:

> When General Allenby liberated Haifa, in 1918 during his campaign, he sent the following cable to London concerning the head of the Bahai faith, "Have today taken Palestine. Notify the world that Abdu'l -BaL is safe".[127]

The following is documented in J.R. Gaver's book, *Bahai Faith*:[128:]

- Lord Allenby was asked by the King of England to inquire about the Bab's health. (p. 102)
- The Bahai work with the UN in many ways. (p. 32)
- Phoebe Hearst of the Hearst newspaper clan propagated Bahai teaching in the US. (p. 88)
- The Bab was knighted in 1920.
- Bahai writings maintain that North America is to be a cradle of the New World Order. (p. 194)
- New York City is the City of the Covenant. (p. 98)
- The main speaker at a Bahai Event in Pennsylvania in 1965 was the Editor of the Black American *Ebony Magazine*. The "Black is Beautiful" connection comes full circle.

About 700 years prior to the Reform movement's emergence, the Sufi had already succeeded in having Jews meditate over a Sufi saint during the cantorial repetition of the *Musaf Amida* prayer on both *Rosh HaShana* and *Yom Kippur*. The saint, Hallaj (b. 857), a violent anti-Semite who preached our extermination, was arrested and sentenced to death by torture as a heretic of Islam. His execution consisted of having his hands and feet cut off, his tongue cut out and his eyes torn from his head on March 6, 922. He is remembered in the persona of a fictitious Rabbi Amnon who never really existed except in the Sufi imagination. The Birnbaum liturgical Machzor states:

> Rabbi Amnon, "a wealthy scholar of noble descent", was pressed by the rulers of Mayence to change his religion…"On one occasion, he evasively asked to be given 3 days in which to consider the matter… When at the end of 3 days, he failed to appear…he was arrested… As a punishment, his hands and feet were cut off."

The story goes on to relate that they brought the dying rabbi to the synagogue on *Rosh HaShana* where he recited the *Unetaneh Tokef* during *Musaph* and immediately died. Three days later, he appeared to Rabbi Kalonymus ben Meshullam and taught him this prayer. Knowing the Sufi, it seems that they called him Rabbi Amnon to suggest Amnon and Tamar, i.e., to subtly allude in meditation to the incestuous relations of these children of King David, to desecrate Judaism in our holiest hours by contemplating the story.

The quintessence of Sufism is described by Reynold A. Nicholson in Hasting's *Encyclopedia of Religion and Ethics*[129] as:

> The theory that all existence, thought and action are really divine leads to consequences from which the Sufis do not shrink. In the first place, the universe must be essentially good. Even infidelity and sin are effects of the divine activity and belong to the divine perfection. Satan himself glorifies God, inasmuch as his disobedience is subordinate to the eternal will. All religious beliefs must be essentially true. God, as Ibn al-'Arabi says, is not limited by any one creed.

Accordingly, one can see the pernicious acceptance of satanism, paganism, moral relativism and illicit

sexual intercourse. The Noahidic and Mosaic Laws are dispensed with by Ibn-al'Arabi's last remarks. One-world Illuminati concepts and Frankist Sabbatianism meld very well with these ideas, as does the theology of Communism that should be *ipso facto* accepted by it. Nicholson[130] was no slouch. He was a lecturer at Cambridge and author of three famous books on Islam, including *A Literary History of the Arabs* (1907) and *The Mystics of Islam* (1914).

As we take leave of the Sufi, we should not forget that the *Encyclopedia of the Occult* holds the Sufi synonymous with the assassins whose name is derived from "hashihin", those who imbibe hashish, "the opiate". Religion is the "opiate" of the people; but the Sufi opiate is the real thing. This was the original name of the Ismali branch of the Shiites founded by Hasan Ibn Sabba at the end of the 11th century,[131] a most ruthless murderer. So the other face of Sufism is synonymous with terrorism, and remember that the first UN chairman, as we pointed out, was a Sufi and so is the UN meditation room.

Finally, we should not forget that the notorious Jacob Frank, who brought Sabbatianism to Europe, may have been largely funded by the Sufi. Hillel Levine, who discovered Frank's diary, *The Kronika* (published by the Israel Academy of Sciences and Humanities, 1984, and translated and edited by Levine), relates that Frank went to Bucharest for five days in November of 1757 and met with the "Aga and other masters"[132] identified as "Bektashi" dervishes. Thereafter, finances seem to have improved. The Bektashi had advance knowledge of Frankist mass conversion to Christianity.

CHAPTER XVIII

THE “CONSERVATIVE” FRANKISTS OF VIENNA

> The greatest danger to the Jewish nation from the perspective of Jewish law is the Conservative movement. The Conservatives destroy and misrepresent Halacha and attempt to fashion it according to their own desires.
>
> Rabbi Shalom Kowalski, *HaMachane HaCharedi*
> 14 Tamuz 5745 (1985)

> The Conservatives are so liberal they even allow Orthodox Jews to join their congregations.
>
> Rabbi Yitzchak Hutner (1907-1980)

When the State of Israel marched into Lebanon in 1982 and fought the PLO, there was launched upon Israel and world Jewry what author Cynthia Ozick calls a “media pogrom”. Joining the chorus of denouncers were Jewish born traitors who even lent their names and invested their energies into the task of raising funds and propagandizing for the PLO. This ilk included neo-Sabbatians whose treasonous publications utilized Illuminati symbols. They had originally formed an organization called Breira, which had been exposed by prominent Jewish leaders such as Professors Howard Adelson and Rael Jean Isaacs as Communists and Sabbatians. Smarting under the pressures of these exposés—including a scathing lecture at Manhattan’s prestigious West Side Institutional Synagogue by the author in 1977—Breira disbanded. Meanwhile, certain of their activists, such as Arthur Waskow, maintained their interfaces with KGB agents largely under the guise of Novisti, a KGB international propaganda and disinformation organization having a budget of over $200 million per annum. At the height of its activities, Breira's KGB directives were handled through Novisti's then Manhattan-based agent (both red and now dead) Dr. Hyman Lumer. Novisti was the special disinformation arm of the KGB. It was once headed by Gorbachev.

During the summer of 1982, the New Novisti front organization substituting for Breira was called *The New Jewish Agenda* (NJA). On June 25, 1982, Professor Howard Adelson, writing in the *Jewish Press*, stated in an article entitled *The Same Hag Dressed in a New Veil*, that the NJA was the same Breira hag in the NJA veil. He further went on to say that the “same hag in the new rag” was assuming the guise of being concerned about Jewish issues when it was in reality allied with Jew haters and the PLO in what he termed a “monstrous conspiracy”, whirling together with “the Rockefellers, the oil interests and the Arab States”.

Now NJA principals listed their names in full-page ads such as that placed by the so-called Ad Hoc Committee for Palestinian Rights to condemn Israel and raise money for the PLO. The NJA was organized in 1980 and listed Nachum Goldmann (already excommunicated by the Supreme Rabbinic Court of America in 1975 for treasonous activities against the Jewish people) and the French radical socialist Premier Pierre Mendes-France, among its founders. The NJA, which also advocated the abomination of homosexuality, was formally excommunicated in November of 1982. However, God had previously struck dead both Goldmann on August 29th and Mendes-France on October 18, 1982.

Among the names that appeared in the forefront of the NJA and as a signatory to pro-PLO ads in the papers, was that of so-called Rabbi Everett Gendler, now excommunicated from Judaism. Gendler, a graduate of the Jewish Theological Seminary of America—which to this day prominently displays a cornerstone with Jacob Schiff’s name in its courtyard—is a disciple of Louis Finkelstein (b. 1895) who, in turn, was a disciple of Solomon Schechter. Schecter was a disciple of Communist revolutionary Adolf Jellinek (1821-1893) who, as a supporter of Karl Marx’s inspired 1848 revolution on the barricades was more fortunate than his brother Hermann (1822-1848), who was summarily executed by the Austrian government. Adolf Jellinek was positively documented by Gershom Scholem as a Frankist Sabbatian.

While most disciples of Finkelstein were or are neither Communists nor Sabbatians, the relationship is not coincidental for the Seminary is a hotbed today of the most heretical antinomian doctrines against the survival of Judaism, and is true to the ideals of Schechter and Jellinek.

It thus fulfills the life ambitions of the Sabbatian Frankist founder of the Conservative movement, Zechariah Frankel and the Sabbatian Frankist conspirators of Vienna, who as true disciples of Jacob Frank, worked indefatigably and industriously in founding, financing and forging alliances with the National-Socialist mentors of Adolf Hitler and their German- Austrian anti-Semitic parties. Among those enlisted by them for their dirty work was a certain M.L. Rodkinson (1845-1904).

Just as it became apparent to American Jewry that it had traitors hell-bent on the destruction of world Jewry within its midst, so it became apparent in the 1880's to one of Jewry's greatest leaders in Austria, Rabbi A. Joseph Bloch (1850-1925), that the Austrian Jews of his day had similar garbage on their hands.

Until the first comprehensive English translation of the Talmud by Soncino Press appeared (1935-1952); a non- comprehensive translation by M.L. Rodkinson was the only one in existence. Most scholars utilizing his works were unaware that he was a sinister personality whose primary efforts to render portions of the Talmud into English was for the purpose of *disinformation* and for providing grist for anti-Semitic attacks on Jewry via careful distortion of selected words and mis-translation of Talmudic passages, and facilitating their use out of context. Unfortunately, however, Jew haters have even managed to distort excerpts from the superior comprehensive English Soncino Talmud for their nefarious purposes.

Joseph Bloch's *My Reminiscences* (Arno Press, New York, 1973) exposes Rodkinson's intrigues.[1] Rodkinson lived a Frankist existence. He changed religions, forged passports and was chased by the police for fraud and forgery. His real name was M.L. Frumkin, but he used many aliases. Rodkinson edited a Hebrew paper called *HaChozeh* whose purpose was to convert Jews to Christianity. One of Rodkinson's Hebrew works reiterated the insidious "Blood Libel" that Jews utilized Christian blood to bake matzot for Passover. In Rahmer's *Litereblatt* (November 11, 1883), it is said of Rodkinson's attempts at finding anti-Semitic libels, "Never has an enemy of the Jews looked for traces so badly and so stupidly."

This libelous information was widely circulated in Austria but did not prevent, in the words of Bloch, "prominent personalities of the Viennese congregation"[2] to kindly receive Rodkinson. This group of "prominent personalities", of course, were the Frankist Sabbatians, who included Adolf Jellineck and Emanuel Baumgarten.

In reading Bloch, one notices that he was a keen observer of treasonous behavior by Jews in Vienna, but he had no idea this behavior was orchestrated by Frankist interests operating under his nose.

Bloch reports that Rodkinson moved to Vienna in 1884, whereupon Bloch was warned by a Protestant scholar from Germany to "beware of Rodkinson". Now Bloch was in the process of defending himself in Court against the infamous Nazi role model, Professor August Rohling (1839-1931), who heaped anti-Semitic libels upon Jewry. These libels were legally challenged by Rabbi Bloch, after which Rodkinson moved to Vienna primarily to sabotage Bloch in the forthcoming legal proceedings. In Vienna, Rodkinson continued his diatribes against Jews and Judaism. His libelous Hebrew booklet *Barkai* which was billed as a "scientific" publication characterized the patriarchs, Abraham, Isaac, Jacob and Joseph in Marxist metaphor as bartering Jews, nomadic profiteers and exploiters of labor produced by others. Bloch characterized this work as the Hebrew counterpart of an insidious anti-Semitic work by Adolf Wahrmund entitled *The Law of Nomadism and the Present Rule of the Jews*.

In assessing Rodkinson's diatribe, Rabbi Bloch consulted his legal counsel, Dr. Josef Kopp and Dr. Kopp's head clerk, Dr. Fredrick Tezner, for their opinion. The consensus was that Rodkinson's writings were extremely hazardous because, while they were masked as apologetics, they were dangerously and cunningly aimed at undermining the Jewish faith. Tezner thought that all the support in the Jewish community that Rodkinson had received was due to his talent for playing both sides. However, Tezner's

evaluation is astute, based on the facts that he had available to him. He had no inkling of a conspiracy.

The historical finale of the Rodkinson episode smacks of collusion. Here is what happened. Rabbi Bloch defeated Rohling in Court by forcing Rohling to withdraw a libel suit he instituted against the Rabbi. Rabbi Bloch was able to prove Rohling:

1. Guilty of perjury.
2. Incapable of reading Talmudic and Rabbinic quotations which he twisted against the Jews.
3. Falsified non-existing works for the purpose of libeling Jews.
4. Falsified Talmudic passages.
5. Actually knew that Jews did not use Christian blood for ritual purposes.
6. Renewed the blood libel.

Having finished off Rohling, Rabbi Bloch proceeded to expose Rodkinson as Rohling's supplier of material for anti-Jewish literature in a very ingenious manner, without risking any legal tangles with him. Using a pseudonym, Kolbo, he wrote an article in the Jewish tabloid *Neuzeit* that appeared on November 20, 1885, under the heading "The Third in the League". Rabbi Bloch suggested without mentioning Rodkinson's name that in addition to Rohling and his known colleague, apostate Justis Aron Briman, there was a third party. Here is the entire letter:[3]

> August Rohling has been completely defeated. By withdrawing his action for libel against Dr. Bloch, who had accused him of perjury, he himself admitted before all the world that he had the audacity to spread the worst accusations against the Jews on the strength of Talmudic and Rabbinic quotations which he himself was unable to read; further, that he quoted non-existing works as material for the accusation and that he falsified passages of the Talmud; and again that he accused the Jews in particular of using the blood of Christians for ritual purposes, although he might have known from Latin and other works that such an accusation is untrue.
>
> Unfortunately the harm done by Rohling is so great that his disappearance from the anti-Semitic arena alone does not suffice. The whole biography of this man, his shameful proceedings against the Jews must be examined in detail and fully revealed to the public. We must find out who supplied him with the material for his slanderous writings; he himself is ignorant and yet he has quoted passages from the chief Kabbalistic work "Zohar" accusing the Jews that they slaughtered Christian virgins as a sacrifice pleasing to God. Who has put these Kabbalistic quotations into his hands? Justis Briman has not done so, as he himself in a letter to Dr. Elbogen, expresses his surprise that Rohling should have published two booklets in which there were quotations from the *Zohar* which he could not even read, as he (Briman) knew very well because he was teaching him (Rohling) at the time. He has further admitted that that famous Kabbalistic appendix to his "Jewish Mirror" which asserts on the authority of a Kabbalistic work that the slaughter of Christian virgins is a work pleasing to God has not been written by him. Altogether, we believe that Justus Briman was not so thoroughly bad as to assert or insinuate that the Jews have a secret blood ritual and use the blood of Christians for religious rites. It was not Justus Briman but some other Jew who must have been well read in the *Zohar* and other Kabbalistic writings who supplied August Rohling with the Kabbalistic quotations he has employed, and who has insinuated, in spite of his knowing better, that accusations of the blood-rite could be inferred from them against the Jews. In the *Tribune* and then in his first book against the Rabbis, August Rohling mentions a Jew with whom he associates and who renders him services for his scandalous work. In comparison with this villain, who was wicked enough to support those blood accusations against the Jews with the help of Kabbalistic quotations, Justis Briman seems a man of honor. This third man of the league must be found. Whoever contributes to this purpose serves Judaism and prevents further mischief. If August Rohling gave an opinion in the Ritter trial, in which a passage from the supplement to the *Zohar* (*Tikunai Zohar*, *Tikun* 21) is quoted, which is to prove that the Jews must kill a Christian maiden, who is with child from a Jew, together with this child in the womb—he really could not possibly have found this fabricated, horrible passage himself, but it must have been prompted to him by some Jew, who knew this supplement of the *Zohar*, and this Jew is the third in the league who must be discovered and disarmed. May the readers of this paper communicate to the editor any slight evidence, which could lead to tracing this wicked traitor. Kolbo.

Prior to this letter, Bloch had written an article in another Austrian weekly[4] under his real name entitled *Aron Briman and "R"* in which he quoted from a document dated March 11, 1884, obtained through discovery via his litigation with Rohling referring to "R". Between these two articles, it was very easy for Viennese Jewry to figure out that "R" was Rodkinson. Accordingly, Viennese Jewry dropped "R" like a hot potato. When Rodkinson realized what was happening, he began a propaganda campaign on his

own behalf that included several thousand copies of a pamphlet in his defense, to get him back into the graces of Austrian Jewry.

Now the newspaper (*Neuzeit*) previously referred to was a weekly newspaper of Austrian Jewry founded in 1861 but taken over by Adolf Jellinek (1820-1893)[5] in 1882. Adolf Jellinek was a preacher in the Leipzig synagogue established by the Sabbatian-Frankist Zechariah Frankel.[6] He was also the main teacher of Solomon Schecter who became founder of the American "Conservative" heresy of Judaism and its bastard counterpart in Israel, the *Masorati* cult. True to form, Jellinek came to Rodkinson's rescue and wrote an editor's marginal note to correspondence by Rodkinson.

The third issue of *Neuzeit* in 1887 presented Rodkinson in what Rabbi Bloch described as "a freshly washed bathing gown of innocence" to the surprised readers who still remembered the article *The Third In the League*.[7]

The Vienna Frankists reprinted and widely circulated this item. Simultaneously, they began to put in place a special Hebrew printing office that was supposed to be under "R"s supervision. All the machines and type were in place when Rodkinson was apprehended by the authorities. A police report dated March 9, 1882[8] indicated he was arrested for fraud under a warrant of capture issued by the Saint Petersburg Criminal Court. Pursuant to his capture, the daily Viennese Press was replete with stories of Rodkinson's criminal past and his affiliation with Rohling. Rabbi Bloch subsequently testified against Rodkinson. It was the Rabbi's exposé in the Vienna Press together with Rodkinson's propaganda sent to Russia, that alerted the Russian Courts to Rodkinson's whereabouts. On the day following Rodkinson's arrest, Austrian Prime Minister, Count Taafe, personally congratulated Rabbi Bloch.

Emanuel M. Baumgarten (1828-1908), one of "R's" prominent supporters, dominated Vienna Jewry's congregational board.[9] The *Neuzeit* was considered to be the official organ of the board. Concerning him, Rabbi Bloch states: "He continued to support 'R' in jail and beyond."[10]

A prominent financier of Rodkinson's operations was Baron Albert Rothschild.[11] Having been caught with his pants down, Rothschild made a public record of asking Baumgarten to return a huge sum of money drawn on his banking firm for "R". Rothschild played the part of a duped supporter.

What emerges from a close inspection of Viennese Jewry in the latter part of the 19th century is that its establishment is controlled by a Sabbatian Frankist underground, who through their influence on the infrastructure of the community and its media, could orchestrate innocent Jews into supporting their "causes".

A fuller picture emerges of what Baumgarten and Jellinek were up to as we study them in greater detail, together with their nefarious activities.

Here is a biographical summary of the aforementioned individuals and other Viennese Sabbatian Frankist personalities who worked in concert to subvert Austrian Jewry and as Rabbi Bloch had shown, were working with one of Hitler's mentors, August Rohling in promoting anti-Semitism.

Albert Salomon Rothschild (1844-1911) was the grandson of Salomon Mayer (1774-1855) of the Viennese Rothschild branch, and youngest son of Anselm (1803-1874), who was Salomon Mayer's only child. Albert married his cousin, Karoline (daughter of Alphonse Rothschild).[12]

Emanuel M. Baumgarten (1828-1908)[13] was a man who had a yeshiva background and expertise in Hebrew letters. He conspired in the crypto-Frankist attempt to develop their own "scholars" who would break the back of authentic Judaism. The Frankists achieved this through their nefarious institution (founded 1862) with the distinguished Hebrew title for a house of study "Bet HaMidrash". Among his top cohorts in the Bet HaMidrash were Isaac Hirsch Weiss and the Bet HaMidrash's founder, Adolf Jellinek.

Adolf Jellinek (1820-1893)[14] was a Moravian Sabbatian Frankist. Proof for his Frankism rests in correspondence[15] between Jellinek and Sabbatian[16] Aaron Chorin's ordained disciple, the Hungarian cleric Leopold Lowe (1811-1875),[17] discovered by Professor Gershom Scholem, which he expounded in a lecture (attended by the author) at Boston's Hebrew College on November 30, 1975. The

correspondence was loaded with Sabbatian-Frankist metaphor of a typical antinomian revolutionary character reflected in both their personal deeds. Lowe was a Marxist activist and agitated mobs against the Hungarian government.

Jellinek arrived in Prague in 1838 and worked in the revolutionary conspiracies with other Frankist Communists such as Michael J. Sachs[18] (1808-1864) and Wolfgang Wessely (1801- 1870). Sachs succeeded Leopold Zunz (Moses Hess' cousin) as head of the Prague Frankists. Jellinek came to Vienna in 1857 and established a reputation for himself as a brilliant and inspiring preacher. Jellinek promoted the Illuminist goals of destroying religions and formed the *Kirchlicher Verein* (church society) with Christian clergymen. It was a radical religious society aimed at destroying religious and moral values. It mobilized radicalized clergy towards Marxist goals under the guise of seeking religious understanding. The *Verein* sought representation at the Frankfurt German National Assembly (1848). It was foiled in its attempt by the astute Saxonian Minister of Religious Affairs who smelled a rat. Jellinek, however, served on the board of another more successful front that promoted Communist infiltration of Slavic countries through Germanic émigrés under the guise of promoting German cultural activities. His son, George (1851-1911), following in his father's footsteps, was baptized after his father's death. He was professor of public law at the Illuminastic bastions of Basle and Heidelberg.

Isaac N. Mannheimer's (1793-1865) roots derived from the Mannheim Frankists who produced Moses Hess. He was a radical reform cleric and an avid supporter of Karl Marx. He embraced foreign language synagogue services with the complete elimination of Hebrew, and he advocated playing tunes composed by Christian composers on the organ. Mannheimer came to Vienna in 1824 when Leopold Zunz was on a special mission to chart the future course of Sabbatian Frankist Illuminati goals, with the Prague Frankists (from September 1835 to July 1836). They realized that in order to attract more flies to the honey, the honey had to be made more alluring. They laid down a methodology to attract those Jews who could not stand the desecration of the Sabbath laws with organ music or other perversions of the synagogue services. Their Reform phony rabbis waited 9 years for the opportune moment to act. After Zechariah Frankel's public exit from a convention for Reform "rabbis" in 1845 under the guise of wishing to "conserve" the use of Hebrew in prayer services, the door was wide open, and roles were assigned to the Frankist clergy as to who and how the reform moderations would take place.

Accordingly, Mannheimer was chosen to develop a new moderate service hereinafter called the *Mannheimer Ritual*. It was said that Mannheimer had matured. He cut out the organ, put Hebrew in the Reform service and excised its Christian composers. Nevertheless, the religious community attacked him, for they realized his greater danger as a wolf in sheep's clothing to the survival of Judaism. Working in concert to "conserve" Judaism with him, was the *Bet HaMidrash*. The coordinator of the "Conservative" enterprise was Michael Sachs, until his death in 1864. He was dubbed the architect of moderate Reform.[19] On the Communist front, Mannheimer agitated Viennese youth to man the barricades in the Marxist Austrian uprising. The first victims, 15 students, included 3 apostate Jews, Karl Spitzer (1830-1848), Bernard Herschmann and Isidore Langer.[20] Mannheimer eulogized them, and arranged with a radical Christian chaplain for a *common* grave, contrary to the tenets of all the victims' respective religions. As part of Frankist strategic sneak attack strategy, Mannheimer influenced Jellinek not to install an organ[21] in his congregation. Jellinek got the message and cloaked himself with false righteousness and decided to publicly be an opponent against the removal of references to sacrifices and returning to Zion in the synagogue service.

Isaac Hirsch Weiss[22] (1815-1905) was born in Moravia and had a Yeshiva background. Having suffered business losses, he was impressed in 1864 into service by the Viennese Frankists and given a position in the *Bet HaMidrash*. His assignment was ultimately to write a definitive work undermining the authority of the Oral Law. This work came out in five Hebrew volumes under the title *Dor Dor VeDorshav* (1871-1891). The Vienna Frankists assured Weiss' financial success, keeping him in comfort.

They also financed the mass distribution of Weiss' encyclopedia into the religious bastions of Judaism in Eastern Europe. Based on shoddy assumptions, Weiss' work was accepted by gullible, uncritical and amateur Talmudists. Quick to expose Weiss, Talmudic scholars launched an offensive, found that it was only partially effective, for they lacked the massive funds of the Frankists and their media know-how. The most outstanding warrior for God in the battle for truth and justice against Weiss and his Frankist colleagues was Rabbi Isaac Halevy (1847-1914), originator of the concept of international unification of all religious Jews against the international destroyers of Judaism. Halevy wrote *Dorot HaRishonim*, which covers in depth the development and transmission of authentic Judaism from the time of Ezra to the completion of the Talmud. *Dorot HaRishonim* is replete with documented demolitions of the theories of Frankel's heretical historical school. Furthermore, Halevy not only exposed their pretentiousness and intellectual dishonesty, but his work was loaded with examples of their abysmal knowledge of the Bible and Jewish law. As a glaring, typical example, Halevy pointed to statements in Weiss' *Dor Dor VeDorshav* as follows:

> The prophet is familiar with the political situation in the Eastern country during the exile and explicitly mentions Cyrus and describes his period. [This and other stinging criticisms of Weiss are summarized in a section entitled "*Hearot Hamchaber Al Gilyon Dor Dor V'dorhav*", *Dorot Harishonim*, (Jerusalem: Mifal S'farim, 1939), pp. 269-292.]

Weiss said that the prophet is speaking from hindsight. Weiss arrogantly claimed that the Torah is not the word of God, but a product of the social conditions of the Jewish people. So the Bible, according to Weiss, is putting one over on us. Weiss then rhetorically asked, "Where can we, indeed, find in the Bible anywhere that any prophet could predict in like manner names and events?".

Halevy exposes Weiss' ignorance of the Bible with several Biblical citations, for example:

> Behold a child shall be born unto the house of David, Josiah by name…and shall slay the priests of the high places that burn incense…" Kings I 13:2

CHAPTER XIX

SOLOMON “*SHEKER*”
MASTER OF DISINFORMATION

> Why can we not be equally tolerant of the Conservative and Reform movements and their clergy?—Tolerance does not extend to fraud.
>
> Rabbi David B. Hollander

Sheker in Hebrew means “deceit”, and this can be applied to Solomon Schechter, (1847-1915), the Marxist Frankist boy- wonder disciple of Jellinek, Weiss and company, upon whom America’s so-called “Jewish Conservative movement” was built. His admirers stated he was its “chief architect”.[23]

The foundations of Solomon’s temples of doom were his teachings, spread through his essays in both hard cover and paperback, such as *Studies in Judaism, Some Aspects of Rabbinic Theology,* and *Seminary Addresses and Other Papers*. The bulk of this work is studded with references to his Marxist, Frankist teachers, especially Weiss. Thus, the contemporary Conservative and *Masorati* (Conservatives in Israel) movements are based not only on the antinomian pagan-Satanic Frankists’ Sufi doctrines, but on their falsehoods and fake scholarship; hence the play on the word *sheker* (deceit) to designate Schechter.

The conspiracy to implant the Conservative movement in America was masterminded by the Illuminati and implemented by Austrian, English and American Frankists. The Sabbatian Illuminati plans for America were formulated in these stages:

1. Develop a “scholar” image for Solomon Schechter.
2. Establish a Theological Seminary for Schechter as a breeding ground for spreading their nefarious doctrines, and to provide clergy for their “temples”.
3. Establish a network of antinomian temples offering a wide spectrum of practices stretching wall to wall from temples having some Orthodox features to those with Reform practices, in order to lead Jews eventually towards total assimilation.
4. Develop a disinformation network to spread lies about Judaism, especially that Judaism has branches, or streams.
5. Promote the dissolution of the purity of the Halachic family by sabotaging the divorce procedures to produce proliferate illegitimate offspring; and the conversion procedures to promote “gentiles” into the Jewish community.
6. Promote and implement universal Illuminati Gnostic goals, especially internationalism, undermining Jewish nationalism.
7. Establish a synagogue council to assist the growth of the movement.
8. Develop an organized phony rabbinical society.
9. Through clout and disinformation, promote the Conservative movement so it may interface with umbrella organizations that will succeed in ultimately destroying the integrity of the Halachic synagogue by pressuring such synagogues into joining them.
10. Do likewise for its phony Conservative rabbinate by promoting umbrella boards of rabbis to include the phony and legitimate rabbi.
11. Direct a campaign of libel against religious Jews and their practices to discredit them as not “modern”, and out of touch with the times.

Every one of these goals was accomplished. Schechter spearheaded the United Synagogue of America

founded in 1913.

The Rabbinic Assembly of the Conservative movement was founded in 1901 by graduates of the Jewish Theological Seminary of America.

The United Synagogue and Reform organizations clobbered and conned the Union of Orthodox Jewish Congregations of America to join the umbrella organization "Synagogue Council of America", which capitulated and was condemned by every single authentic Rabbinic Decisor of Jewish law throughout the world. These Rabbis also oppose participation by authentic Rabbis with the phony rabbis on joint boards such as the New York Board of Rabbis.

Schechter was given a 'scholarly" image and eventually was appointed the head of the Jewish Theological Seminary of America, originally an authentic Jewish Rabbinic institution that was pirated by the American Frankists under Jacob Schiff's leadership and debased to its present state. Here is the inside story of Schechter's rise to prominence and the pirating of the Seminary.

Solomon Schechter was born in the Carpathian Mountains in December, 1847 in the town of Foscani, Romania to Yitzchak and Chaya Schechter, devout Chabad Chasidim. The shamas of the Foscani synagogue claimed that Schechter in his youth was "the wildest boy in town",[24] but exhibited signs of genius. Accordingly, Schechter left Foscani at the age of 10 for the yeshiva at the neighboring town of Piatra. After studying there, he continued his studies in Falticeni.

Now there lived in Foscani a crypto Haskala devotee who lent Schechter in secret, secular books, some of which were heretical to Judaism, which influenced Schechter away from being a devout Jew.

At 16, Schechter entered the Lemberg Yeshiva directed by Rabbi Yosef Shaul Nathanson. After this, he returned to Foscani.

Schechter's personality began to gel as a paradigm of utilizing antagonistically diverse factors, ranging from history, the then infant sociology, anthropology and socialism; cloaking them in a veneer as helpmates to traditional Judaism, in order to undermine Jewish Torah authority, which he facilitated with a hefty measure of fraud.

Meanwhile he married a pious young lady in Foscani. The marriage lasted a year.

At 24, he permanently left Foscani[25] for an odyssey into the centers of scholarly heresy. He entered the *"Bet HaMidrash"* in Vienna, where he received their phony ordination, *"Hatarat Horaah"*, in 1879 from I.H. Weiss. Schechter was an amateur Talmudist and never made any direct contribution to Halacha, and had no outstanding future among yeshiva Rabbis.

While at the *Bet HaMidrash*, Schechter wrote two attacks against Chassidic Judaism under aliases, *Words Sweet as Honey* and *Talks of Those Golden Spouts*, which appeared in *HaShachar*[26]. The publication of these articles provides real insight into Schechter's true character.

Let us consider the following passage in the book of Deuteronomy (23:4-5):

> An Ammonite and Moabite shall not enter into the assembly of the Lord…forever; because they met you not with bread and water on the path when you came out of Egypt; and because they hired…Balaam…to curse you.

The Ammonites and Moabites were descendants of Lot (Genesis 19:36-38), whose very existence was dependent on the kindness and mercy of Lot's uncle Abraham, who had also risked his life to save him (Genesis 14). We learn from this that God expected from the pagans who were involved in the worst immorality, an ethical appreciation of indebtedness. Schechter's public attack on his own roots reveals the true crassness of his character lying below the thin external veneer of his feigned scholarship.

After Vienna, Schechter proceeded to Berlin to study at the *Hochschule Fur Die Wissenschaft Des Judentums*, Geiger's seminary described previously in chapter VII, which followed the spirit of Communist Sabbatian Frankist, Leopold Zunz. Indeed, Schechter kept a picture of Zunz in his study, and considered him his godfather.[27]

Geiger died in 1874, and was succeeded in his Reform preaching capacity and his teaching at the

Hochschule by Dr. Pincus Frankl, a member of the Frankist-dominated Vienna Israelite Alliance, where he served as its secretary. The Alliance was the philanthropic arm of the Viennese Jewish community. Schechter lived in Frankl's house in Berlin.

While studying at the *Hochschule*, Schechter simultaneously enrolled at the University of Berlin in its faculty of philosophy (1879-1882). In Berlin, Schechter met Claude Montefiore (1858-1938),[28] an ultra Reform "rabbi" who subscribed to Marxist Illuminist principles. Claude was a scion of the House of Montefiore, a grand nephew of Sir Moses Montefiore (1784-1885), who fought against Reform and was a religiously observant Jew. Claude was also the great grandson[29] of Mayer Amschel Rothschild whose daughter Henrietta married Moses Montefiore's brother, Abraham. Moses' wife Judy (nee Cohen) had a sister, Hannah, who married Nathan Mayer Rothschild (1777-1835) of London. It was Claude who would, with Schechter as his high priest, initiate Schechter into his ultimate life's destiny. Accordingly, Claude hired Schechter as his tutor, and they left for England in 1882.

Montefiore's coordinator with the Illuminati was Platonist, Benjamin Jewett[30] who was busy liberalizing Christianity. Jewett recruited Montefiore to communicate Jewish source material which he could twist as interpreter of Judaism to the Christian world. Jewett was founder of the "Broad Church" movement in England, and directly influenced the radicals Asquith, Grey and Curzon. A ploy that they utilized to undermine religious authority was the promotion of the concept of "moral relativism", which was abetted by Sir James G. Frazer's works.

Montefiore and Israel Abrahams launched in 1888 the *Jewish Quarterly Review*,[31] which acts as a repository to this very day of articles dealing with Jewish subject matter written in academic summary style. Schechter later transplanted the *Review* to the United States.

Of all the goals of the Illuminati, it appears that Claude Montefiore was most preoccupied with the Illuminati's goal of merging religions, and more particularly, Judaism and Christianity.

He tried to prevent the Balfour Declaration from being signed, and publicly condemned the establishment of a Jewish state. It was Jews such as these that were excommunicated by Rabbi A.Y. Kook, the first Chief Rabbi of Israel under the British mandate. Rabbi Kook had left Israel for England on a mission, and was forced to remain there until the end of World War I. Rabbi Kook's excommunication edict was written in Yiddish and was conspicuously posted on all Jewish institutions throughout Great Britain.

Under Claude Montefiore's guidance and sponsorship, Schechter rose to prominence in British society, finding prestige in London (1882-1890) and the halls of Oxford and then Cambridge (1890-1902). As Schechter's reputation grew, he chose the company of similar spirits who were out to undermine and destroy religious authority, such as Sir James George Frazer,[32] author of *The Golden Bough*, *Folklore of the Old Testament*, and other works in the area of comparative religion and anthropology, who influenced people to regard their religious practices as superstitions of pagan origin. Thus, as far as Frazer was concerned, kosher food was merely the outgrowth of tribal folk taboos as opposed to commandments of God to Israel to be a holy nation commanded "not to defile yourselves".[33]

In England, Montefiore groomed Schechter for entry into the proper circles. Since Schechter was a mediocre Talmudist, Montefiore schemed to build up Schechter's "scholastic" image. Schechter spent 8 years in London (1882-1890) and 12 years in Oxford and Cambridge (1890-1902) pursuing research at the British Museum. He married Matilda Roth on June 22, 1887, whom the author suspects was from a Frankist, Asiatic Brethren family from Breslau.[34]

In Cambridge, Schechter was a university lecturer and reader in Talmud, and interfaced with the leading radical Illuminists of his day.

Since Schechter had been cut out to attract religious Jews away from Judaism, he maintained a façade of concern for the Torah and Judaism, often taking public positions against Montefiore. Here and there, however, Schechter would let something subtly slip out, such as his invitation to Israel Zangwill in 1891

quoted in Bentwich's book, "Come and stay next Sabbath. We could then have a talk about Shabbetai Tzvi, about whom I intend one day to write an essay under the title of 'The Theological Bubble'" (*BS*).

Actually, Zangwill was a Communist. Evidence for this is to be found in the papers of Joseph Fels preserved in the archives of the Pennsylvania Historical Society in Philadelphia, Pennsylvania. Fels was a major financier of the Bolsheviks. Fels fortune came from the soap "Fels Naphtha", and he endowed the "Fels" planetariums.

In order to propel Schechter to fame, Montefiore and company conceived of a plan to have Schechter do work on the Cairo Geniza. Jews do not destroy holy books. They are either buried or consigned to a place called a *geniza*, where they are stored for posterity. Cairo had such a Geniza, famous among Jews, not well known to the general public. There were many investigations of Geniza fragments in the 19th century, and they are discussed in the *Encyclopedia Judaica*. However, Schechter went to Cairo. The established authorities at Cambridge University Library sent *"Sheker"* to Egypt in 1896. Media-hype photographs showed him sitting with a dust mask deciphering fragments ranging from codices to apocryphal fragments of the poet, Ben Sira. It is interesting to note that J.D. Eisenstein, the editor of the *Hebrew Encyclopedia, Otzar Yisrael* states about Geniza research:

> Nothing good ever came of this research and it is a fact that if scholars would spend the same time interpreting manuscripts in libraries instead of wasting time with abandoned fragments of the Geniza, they could bring a multiplicity of excellence to Hebrew Literature.[35]

Further proof that *"Sheker's"* Geniza work was a sham is apparent from the fact that he misfiled fragments of Anan Ben David's *Sefer HaMitzvot* (Book of Commandments). Anan Ben David founded the Karaite schism in the eighth century. To this very day, the Karaites use Anan's book as their guide.

Every Karaite house in Cairo, of which there were several thousand, had the book. Schechter was such an ignoramus, he did not even know that he could get a copy of the book and use it to organize the fragments.[36] The Conservative movement is fortunate that their membership's Jewish knowledge is less than their so-called "rabbis". The entire American movement today is based on the myth of Schechter's scholarship and their chain of Hebrew day schools is named for Schechter. So today *"Sheker's" Sefer HaMitzvot* edition stands out as the misrepresentation it is of a fraudulent anti-Judaic religion masquerading as a "branch" of Judaism.

Later on, Schechter provided funds to publish a forgery of lost manuscripts of the Jerusalem Talmud.[37] There are those who claim he thought it was genuine and was duped. There are others who maintain he did this as part of the conspiracy to undermine Judaism. Those who subscribe to the former view must, by necessity, agree that if he was fooled by the manuscripts, he cannot claim fame to scholarship, since there were scores of Rabbis who spotted the forgery, such as Chief Rabbi Ritter of Rotterdam and the *Ridbaz*.[38]

Having achieved his media glory, Schechter was ready to assume the lead role as head of the Jewish Theological Seminary of America of which historian Max Dimont once quipped at a lecture, "that is where Orthodox Rabbis train Conservative rabbis for Reform congregations" (Mishkan Tfila, Newton, MA, *Spring Lecture Series,* 1969). Schechter arrived in the United States in 1902 to continue his job of destroying more Jews.

The Seminary was really originally an Orthodox institution founded by two Rabbis who hated Reform and the new wave Conservative historical school with a passion. These Rabbis also had university credentials and doctorates, and were very sophisticated. They were the dean, Sabato Morias (1823-1897), Rabbi of the Sephardic Spanish Portuguese Congregation Mikve Yisrael in Philadelphia; and Bernard Drachman (June 27, 1861-1945) who served as assistant dean. They founded the Seminary in 1886, and it was located at 736 Lexington Avenue in Manhattan. Rabbi Drachman's story is fascinating. Unlike Rabbi Morias who was born in Italy, Drachman was born in the United States in Newark, New Jersey. He was earmarked to be a Reform cleric, and was sent abroad to study in Germany so he might

one day become the “rabbi” of Reform Congregation Temple Emanuel in New York.

In Germany, he discovered Jews who practiced Judaism and became a *baal t’shuva*—a repentant Jew—and became religious, receiving ordination from Rabbi Manuel Joel (1826-1890). When he died in 1945, he was president of the prestigious Union of Orthodox Jewish Congregations of America. He and Rabbi Morias planned to ordain sophisticated and articulate American religious Rabbis who would overwhelm the heretical movements.

After the death of Rabbi Morias in 1897, Jacob Schiff conspired to take over the Seminary and control it. He hired Schechter who appointed heretical professors to teach there. Rabbi Drachman, seeing the changes that occurred, could no longer stomach it and left. Schiff spent $200,000 to build a new building for the Seminary on West 123rd Street, where it stands to this present day. The Seminary grew to be the center of the Conservative movement in America, and many new Conservative congregations proliferated in America, especially after World War I. These congregations had mixed pews where men and women sat together during services, which is considered a pagan practice in Judaism. For prayer and revelation in Judaism are dialogues with God. In revelation, God begins the dialogue. In prayer, man begins the dialogue. Since the mass revelation at Mount Sinai took place under the condition of separation of the sexes (Exodus 19:15) prayer, likewise, demands this. Furthermore, after the revelation it was clear that man could not in egalitarian fashion pray to God as he pleased. God makes the rules. “In every place where I cause my name to be mentioned I will come to you and bless you” (Exodus 20:21). It does not say where “you cause my name to be mentioned”.[39]

Among the heretical seminary faculty members was Louis Ginzberg. He was appointed Professor of Talmud and Rabbinics at the Jewish Theological Seminary in 1901.[40] Ginzberg’s career started to come to an end in 1948.

In 1953, Ginzberg died shortly after receiving a letter calling him to task for his improprieties with Judaism. This is discussed in a book by his son.[41] Here is the letter:

> Levi of Neistadt:
>
> Your life has been a failure. Not only have you made the Torah a shovel to dig dirt, and you glory in the designation of Professor of Talmud and great authority on “Halakhah”, when you know that there are scores of men superior to you in Talmud in this city; not only have you helped produce “rabbis” who in almost every single case lie carnally with menstruous women, are sinners and cause the public to sin. Not only are you a deserter of the real Talmudic Scholars, but you have cast aspersion on the Talmud and supported the heretics. You declared at least twice (once in your *Legends* and once in your studies, etc.) that the Rabbis of the Talmud uttered their Haggadic statements on the spur of the moment (May the Almighty forgive you), and you support Weiss in his denial of the authenticity of a great part of the Oral Law. Your works are full of echoes of the heretics. Remember your childhood hopes, and now see yourself not only as an associate of M. Kaplan (*yimach sh’mo*) but also in part responsible for him and for others like him. For you, the authority, have undermined the faith of these ignoramuses. May the Almighty open your eyes and help you to recant, to recall the harmful books, to repudiate your associates the heretics, and to return to the community of Talmudic Scholars.
>
> Yours sincerely,
>
> A Friend

Prior to coming to the Seminary, Ginzberg wanted to join the Reform Seminary. One of the ironies of the Reform movement in the United States was that its laymen were more religious than its leaders. This is shown by an incident described in *Keeper of the Law* (pp. 61-63) which, incidentally, proves that in the United States, the mindset of Conservatism is more or less equal to Reform. Ginzberg applied for a job at the Reform Hebrew Union College in Cincinnati, Ohio. Reform Cleric Isaac M. Wise (1819-1900) approved the hiring of Ginzberg. However, the Board of Governors refused to hire him, since he did not believe that the Torah was written by God, and since he subscribed to Biblical criticism. They considered him too liberal in thought, and too conservative in his behavior, because he kept kosher.

From the time Schechter came to the United States, most of the Seminary faculty indulged in

disinformation. They are more dangerous than the Reform because they put on the façade of being religious, cloaking their pronouncements with a veil of authenticity as if conforming to Halacha.

The Seminary over the course of the years had two outstanding Talmudic scholars who they "bought" for a price: Saul Lieberman and David Weiss Halivni. Both were asked for their opinion on ordaining women in the Conservative movement. They said it was against Jewish law. Of course, the male "rabbis" (with a few rare exceptions who, like Rabbi Drachman, returned to Judaism) were heretics. In any event, the Conservatives ignored their window dressing Decisors. Halivni, however, was furious and resigned from the Seminary. The editor of *Tradition* (a journal of Orthodox Jewish thought) discusses this in a book review.[42]

"*Sheker*" (deceit) permeates the movement. Arthur Herzberg, however, was nauseated by his colleagues invoking Halacha, declaring that the Conservatives should stop the practice because we are living in a post-Halachic era. While his remarks are heretical, they are at least less fraudulent than those of his colleagues. The Conservative movement by its very existence, perpetrates the lie that they are a branch of Judaism when, indeed, they are anti-Judaic. Their members are, nevertheless, invariably Jews. The problem is that since their conversions are fraudulent, counterfeit rabbis take authentic Christians and convert them to counterfeit Jews. This practice is the subject of a critical novel *Migrant Soul* by Rabbi Avi Shaffran. Perhaps more accurately their members are duped into being "Jews for Satan". Incidentally, Schechter, like Karl Marx, sported a dual-shaped beard popular among Satanists.

Every Conservative tract read by this author in the last 30 years is replete with deceit and disinformation, starting with their book *Tradition and Change*. Here is a collection of some of their deceit:

1. The sainted Rabbi Aharon Kotler, who was a sworn enemy of theirs, was invoked by William Berkowitz to raise money for the Conservative congregation B'nai Yeshurun on Manhattan's West Side. A protest by Agudat Yisrael stopped it.[44]
2. The movement rewrote history. Their literature now features their enemy Rabbi Morias as a Conservative rabbi since he founded the Seminary. This is stated in *Tradition and Change*.
3. The movement's press is called the Burning Bush Press symbolizing the Illuminati. Schechter conceived of this symbol and tied it to a prayer twisting it to mean that the *shearit Yisrael* (the remnant of Israel)—the new age Jew—would survive because of the *Shomer Yisrael* (watcher of Israel)—who is supposed to be God, but in "*Sheker's*" theosophy, is the "all-seeing eye". The hippie era *havura* movement affiliated with the Conservatives display a pyramid and eye Illuminati symbol on their literature.
4. The pagan festival American Indian Day is celebrated in the "Solomon Schechter" Schools.[45]
5. Homosexual marriage is considered a legitimate minority position in the movement headed by Cleric, Bradley Artson.[46]
6. Their law committee left it to individual "rabbis" to determine whether lesbians and gay men can be active youth leaders and teachers in the movement, and there is a responsum accepted by the movement that maintains that engaging in homosexual behavior is not an abomination.[47]
7. Their women's organization supports abortion on demand.
8. The first inroads into feminism beyond the first mixed pews congregations occurred in 1977 when Mrs. Ruth Perry, daughter of Conservative cleric Reuben Magill,[48] was called up to the Torah.
9. The dean of the Seminary's Rabbinical School was forced to resign because of a sex scandal. Interestingly, he was opposed to the gay and lesbian faction of the movement.[49]

It should be mentioned that after the demise of Jacob Schiff, his relatives by marriage, the Warburgs, became the primary financiers of the Seminary. This is the family that financed the rebuilding of certain

parts of Germany after the war, such as Frankfurt. Most prominent was Frederick M. Warburg, son of Felix (Oct. 14, 1897-July 10, 1973).[50] The family turned over a Warburg mansion to be used as a Jewish museum. The family that had aided Hitler in his rise to power dreamed of a museum where one could display the religious artifacts of Judaism, the religion which would eventually be extinct according to the plan "to eliminate the opiate". The museum is under the aegis of the Seminary.

The duplicity of the Conservative movement gave rise to a multiplicity of responsa. For example, Rabbi Moshe Feinstein ruled that a Conservative cleric is prohibited when entering an authentic synagogue from leading the service in responsive prayer, which ordinary laymen commonly do. Rabbi Aaron Soloveitchik states, "If one is a Conservative rabbi, and he has complete faith in both the Written and Oral Law and is stringent in the observance of light mitzvot as with weighty ones (assuming this is possible), and he is a great scholar, thoroughly versed in Talmud and Decisors, but he is a "rabbi" in a Conservative congregation, and he is a member of the Conservative movement, he is ineligible to be a member of a tribunal dealing with conversion and the like. If a gentile man or woman converts in such a tribunal, then we must effect another conversion.[51] This was also applied to divorce procedures and weddings, causing Kadish Goldberg of Israel, who translated this from the Hebrew to write the following limerick concerning the "CON"servative movement:

Pity poor proselyte Yvette
Went and got a Conservative get[52]
Reb Aharon gave woid:
"Det 'rabbi's' smicha[53] is void
Mamzerim[54] is all she'll beget!"

This would apply even to the late Saul Lieberman. However, Lieberman eventually acquiesced to the heresy of praying in mixed-pew temples as when he attended a bar mitzvah at Kehilat Israel, Brookline, Massachusetts.

As time went on, and Decisors struggled with the weighty problems of Jewish law and this movement, and Rabbis pointed to the accepted norm that subtracting from the Torah is equivalent to idolatry,[55] it was discovered that key figures at the Seminary were advocating actual idolatry, and were involved with Eastern religions. After the late President of the Rabbinical Council of America, Rabbi Louis Bernstein pointed this out in an attack in the *Jewish Press*, the Seminary chancellor accepted the idolatry and did nothing, leading to a second attack by Rabbi Bernstein.

CHAPTER XX

THE DIVINE AND PROFANE FACES OF ZIONISM

The commandment of settling in the land of Israel outweighs all other commandments.

Tosefta Avoda Zara; *Sifrei*,
Parshat Re'ay on Deuteronomy 11:31

Our Torah, which is the source of our being, must become the foundation of our existence in the land of our forefathers.

Rabbi Shmuel Mohliver (1824-1898)
Invocation to the First Zionist Congress (1897)

From the viewpoint of enlightenment, I see no tenable reason for the continued existence of either Judaism or Christianity. The Jew who does not believe in the national regeneration of his people has only one task—to labor, like the enlightened Christian, for the dissolution of his religion.

Moses Hess, *Rome and Jerusalem* (1862)

Hess' Zionist dream was that a Socialist Jewish State be established as a colony of the enlightened Socialist Country, France.

Arthur Herzberg, Hebrew College, Boston (1978)

Thus sayeth the Lord: "A voice is heard in Ramah, lamentations and bitter crying. Rachel is weeping for her children. She refuses to be comforted, for her children are no more."

Thus sayeth the Lord: "Refrain thy voice from weeping and thine eyes from tears, for thy work shall be rewarded. They shall come back from the land of the enemy and there is hope for thy future and thy children shall return to their border."

(Jeremiah 31:14)

Many Jews who have a paucity of knowledge about Judaism and Zionism—and this, unfortunately, includes huge segments of Israel's population—have misinformed views about Zionism. How much more so is this true of Gentiles. On the other hand, there are pious Jews well learned in Jewish texts from Bible through Talmud and codices, who can recite a chronology of over 1,000 Rabbis by heart, their Halachic opinions and major works peppered with various accurate quotations and aphorisms. But when asked who Theodore Herzl—the founder of the modern Zionist movement—was, are at a loss to give an answer. There is also the other side of the coin. Zionist citizens of Israel who have a very fuzzy knowledge of Judaism, and who can recite an entire repertoire of modern Jewish history. They can tell you the names and dates of major events and personalities in this and the last century, also peppered with aphorisms and quotations, but show ignorance of some of the most important Jewish practices, laws and ceremonies. Unfortunately, I have been a personal witness to such incidents, for example:

1. About a decade ago, I invited a prominent Israeli couple, both professors, for a social get-together at the residence of an internationally distinguished scientist who was doing a sabbatical at the same university. They were invited on a Saturday after Mincha, afternoon prayers. At the conclusion of Shabbat, we performed the Havdala ceremony, a ritual that symbolically ends the Sabbath day about an hour after sunset. Imagine our surprise when this couple, who were in their fifties, had never heard of, nor experienced Havdala.
2. In the winter of 1993, in the teeming metropolis of Rehovot, Israel, agitating bands of youth from the anti-religious Marxist coalition Meretz Party in Rehovot, staged a demonstration on Friday night for the liberalization of Shabbat status quo—ordinances which keep business and entertainment establishments closed on Saturday. As a counter-demonstration to this event, the synagogues of Rehovot sent representatives to engage in a massive outdoor Friday night service.

The youth, upon witnessing this were completely taken by surprise. These people had never before experienced a Friday night service in their lives. They were intrigued, stopped talking, demonstrating and watched in awe, silence and reverence as the service proceeded.

3. During the summer of 1978, a Yeshiva invited me to give a weekly Talmudic discourse. We were involved in discussing some intricate aspects of Jewish marriage and divorce law when I broached the subject of a married couple where either party insisted against the other's wishes that she or he wanted to move to Israel. Although in a dispute, Jewish law explicitly states that ultimately the wife determines where the couple is to reside; it mandates that the prevailing issue here is mandatory residence in Israel, and if a party refuses, it is grounds for divorce with the onus being on the recalcitrant spouse. As is the custom in spirited Talmudic study, some provocative questions were formulated to stimulate debate and discussion, including the applicability of these laws to modern Zionist Israel. Is it truly a Jewish State? What is the nature of its Zionism and other questions, which will be discussed shortly in this chapter. Imagine my surprise when I realized that most of the yeshiva students raised in a cosmopolitan city with an unsheltered non-iconoclastic Jewish community, had never heard of Theodore Herzl, nor did they know that David Ben Gurion was Israel's first Prime Minister. It further became apparent to me that most of these students had attended yeshiva from kindergarten on, starting their day with early morning prayers at 7 a.m. and leaving around 6 p.m., getting a double program education, had never received any formal instruction about the modern State of Israel and its establishment.

How can this be explained? What is going on here? The answer is that we are dealing with two faces of Zionism, as different from each other as day and night, as good and evil, one Divine and the other profane. It is these two faces of Zionism that draw both contempt and praise in the world and are a source of much confusion and vexation to both Jew and Gentile. To understand these two faces, one has to delve into the wellsprings of the Divine one, and the sewer that begat the profane variety.

Perhaps a good starting point to unravel the puzzle is to examine the writings of Robert Pierce in his book *The Rapture Cult*[1]. His book deals with "religious zeal and political conspiracy". Indeed, he quotes liberally from the first volume of this book and consistently builds a valid thesis attractive from the perspective of zealous Christians. However, when he gets to chapter 10 entitled "The Nation of Israel", he flounders, for as has just been pointed out, even many Jews themselves become confused in this area. Pierce states:[2]

> Walter Lacquer in his *A History of Zionism* remarks at the 'curious coincidence' that in the same year, 1862, in which Hess' book *Rome and Jerusalem* appeared in western Germany, a pamphlet on the same subject appeared in the Hebrew Language in eastern Germany written by Kalisher. Lacquer considers it 'remarkable' that the two publications emanating from two such diverse sources as a radical socialist and an ostensibly Orthodox Rabbi, should at the same time advocate such similar doctrines and political solutions. Lacquer follows the usual pattern of not daring or not wishing to call it conspiracy.

Needless to say, Moses Hess, was a source of profane Zionism and Rabbi Zvi Hirsch Kalisher (1795-1874), an advocate of the divine variety. There is no conspiracy here as Pierce would have us believe between the two. The conspiracy is that of the Illuminists and Hess, to prevent a religious state from ever developing in Israel, for this would undo everything the Illuminati Sabbatian- Frankist-Communist forces would be striving for. They could not let that happen.

While Rabbi Kalisher was one of the prime movers of the religious revival of divine Zionism, no less so was Rabbi Yehuda Alkali (1798-1878), who nearly 30 years earlier had written a pamphlet *Sh'ma Yisrael* advocating colonization of the land of Israel. Rabbi Alkali's magnum opus *Minchat Yehuda* (1843)[3] also attracted wide attention for the divine Zionist cause. Long before Hess and his Communist cohorts were planning the demise of divine Zionism, Rabbi Alkali had organized Jewish Zionist circles all over Europe, traveling from his home city, Semlin, Serbia. Rabbi Alkali settled in Zion in 1871 and

was dissatisfied with the progress his Zionist groups had made. Rabbi Kalisher imbued new life into seed work Rabbi Alkali had done. Indeed, Herzl's grandfather followed Rabbi Alkali.

What is censored from establishment history books is that disciples of the Gaon of Vilna (1720-1797) had already engaged, at the turn of the 18th century, in the active colonization of Zion. Furthermore, they had victoriously fought Arab Bedouins with firearms. These disciples were, in turn, supported by the Gaon's acknowledged successor, Rabbi Chaim of Volozhin (1729-1821). Thus, the potential danger to Illuminati world hegemony was clearly perceived by the Illuminati Decabrists,[4] particularly Pavel Pastel, who posited a socialist state in Asia Minor for Jews since they are unassimilatable, and Grigori Peretz (1771-1833), a Russian-Jewish Berlin Haskala disciple who divorced his wife in 1813, converted to Christianity and married a Lutheran.[5] He felt the Jews should be segregated and settled as an autonomous nation in either the Crimea or the Orient. Decabrist Illuminati revolutionary Nikita Muraviov stated that the Jews should be given equal rights and they will disappear.

The polarization on the Zionist issue was astutely perceived in a 1977 essay by Richard Gilman entitled *A Religious Zionist Speaks Out*, which appeared in *Conspiracy Digest*.[6] Drawing on Volume I of this book as his springboard, he even addressed questions on the subject which he hoped Volume II would ponder. Here are some excerpts from the article:

> It is with some reluctance that I take my pen in hand to write these lines because I know that the ideological chasm separating religious Zionists like myself from the vast majority of those who will read this article is unbridgeable. Furthermore, past experience has shown me repeatedly that even those right-wingers whose interest and curiosity is aroused by exposure to religious Zionist ideas about Israel will ultimately use this new data to reinforce their original anti-Israel and anti-Zionist views. Perhaps this is because the anti-Biblical currents of thought set in motion by the Enlightenment and the French Revolution have by this time become much more deeply rooted in the American and European psyches than most of us realize.
>
> Nevertheless, I feel obliged to write the truth as I see it and believe the readers of *Conspiracy Digest* should be made aware that in dealing with the very crucial topics of Zionism, Israel and the Middle East conflict traditional anti-communist books and media have been almost totally unable or unwilling to tell their readers the whole story. Obviously, such an information blackout is fraught with danger for all those struggling to insure the survival of the American Republic. Only by ascertaining the whole truth can one hope to choose the optimum course of action for achieving this goal.

Will the Real Zionism Please Stand Up!

Religious Zionism versus
Bogus Socialistic Conspiratorial Zionism

> Religious Zionism, the Biblically based movement to secure the return of the Jewish people to the Land of Israel, goes back 2500 years to the time of the Babylonian Exile. The Jewish claim to Israel is clearly and repeatedly mandated in the Books of Genesis, Exodus, Deuteronomy, Joshua, Isaiah, Ezekiel and elsewhere. Throughout history Jews acting on this Biblical mandate have striven to return to their homeland. In fact, by the beginning of the 12th century, the Jewish population of the Land of Israel had risen to nearly one hundred thousand persons. If it had not been for the Crusades, which nearly exterminated the entire Jewish population of Israel, it is quite likely that a Jewish state would have been created centuries ago.
>
> Certain crucial episodes in the socialist take-over of Zionism have been well known in Zionist-Revisionist circles for many years. Perhaps the most instructive and dramatic of these episodes was David Ben Gurion's campaign of terror against right-wing Jewish groups culminating in the "Altalena Affair".
>
> His most disgraceful acts are associated with his role in the successful sabotage of Zionist-Revisionist plans for the evacuation of millions of East European Jews to Palestine in order to save them from the impending Nazi holocaust. Of more immediate concern here are his actions designed to destroy free enterprise-oriented right-wing Zionist groups in Palestine.
>
> To implement his drive to destroy these groups, Ben Gurion mobilized thousands of Haganah members in November of 1944. These socialist forces joined with the British in hunting down hundreds of Jews; those captured were subsequently imprisoned and, in all too many cases, tortured or even executed. Ben Gurion also used his position as Chairman of the Executive Committee of the Jewish Agency to insure that anyone caught handing out right-wing

literature or voicing support for the right-wing resistance forces (Irgun Zvai Leumi) would be hounded out of his job by the leftist-controlled labor unions. This phase of the socialist witch-hunt against Menachem Begin's Irgun lasted nearly a year until the actions of the newly elected socialist government of Britain forced even the socialist groups to take up the armed struggle for Israeli independence.

The final barbaric climax of Ben Gurion's terror campaign against the Irgun was the sinking of the arms ship Altalena on June 22, 1948 (5 weeks after Israel's declaration of independence). In addition to 900 soldiers, the precious cargo of the Altalena included 5000 rifles, 4 million rounds of ammunition, 450 sub-machine guns, five armored vehicles and thousands of bombs. These desperately needed armaments could have saved the lives of thousands of Israelis and radically altered the outcome of the 1948 Arab-Israeli War in Israel's favor. This was not to be, for Ben Gurion concocted a vile scheme to lure the Altalena to its destruction, thereby discrediting his right-wing rivals and insuring that in the newly created State of Israel, total control over weapons, supplies and their disbursement would be in the hands of the socialists. Feigning cooperation with the Irgun, the socialists directed the Altalena to land its cargo on an isolated strip of beach about 20 miles north of Tel Aviv near the socialist stronghold of Kfar Vitkin. While the Irgunists were struggling to unload the Altalena, Haganah troops loyal to Ben Gurion opened up with a murderous fussilade of small arms and mortar fire later supplemented with artillery shells. The full details of the ensuing massacre are to be found in chapter 12 of Menachem Begin's book, *The Revolt*. Miraculously, only sixteen Irgunists died in this episode and the Altalena, though set afire, managed to sink without exploding.

The sequel to Ben Gurion's act of perfidy followed the same kind of sickening scenario that has become all too familiar to Americans and Europeans; the exigencies and turmoil of war were used to cover up and condone such acts of murder and treason, the conspirators who perpetrated these acts became "heroes" and were accorded positions of public trust and the patriots who tried to stem the tide of treason were branded as fanatics and extremists. Thus, David Ben Gurion became Israel's first Prime Minister; Ben Gurion's chief assistant, Golda Meyerson (later Golda Meir) was selected as the fourth Prime Minister and until his recent "Watergating", Yitzchak Rabin, who as a young Haganah officer had directed fire on the Altalena and her crew, became Prime Minister of the State of Israel. Despite massive evidence to the contrary, Menachem Begin and his Irgun were themselves accused of plotting treason and also subsequently libeled by the socialists with the so-called "Deir Yassin Massacre" which they never committed. Most disturbing of all is that histories of this period written by Dervish-brained British Foreign Office conspirators and top Israeli and American socialists have been heavily relied upon by the American right-wing in the formulation of its position on Israel.

Jewish opponents of Israel who are lauded in Establishment and right-wing media have an uncanny knack of turning out to be either conscious conspirators or unwitting products of conspiratorially-linked philosophies. I believe it would be instructive to take a quick look at some of the prominent individuals of Jewish origin who either opposed the creation of the State of Israel or continue to oppose the return of the Jewish people to their ancestral homeland.

In response to a suggestion that the Jews should seek representation as a nation in the Council of the League of Nations, Jacob H. Schiff retorted: "In view of what has been proposed by the Committee of Jewish Delegation in Paris, we can only pray, that God grant us protection against our friends and leave us to get on with our enemies as best we can."[7] Like most of the members of the German-Jewish banking families, Schiff was a bitter opponent of Zionism. Similarly, banker Henry Morgenthau, Sr. denounced Zionism as:

> ….the most stupendous fallacy in Jewish history. It is wrong in principle and impossible in realization; it is unsound in its economics, fantastical in its politics and sterile in its spiritual ideas. Where it is not pathetically visionary, it is cruel, playing with the hopes of a people blindly seeking their way out of age-long miseries.[8]

Two successive owners of *The New York Times*, Adolph Ochs (evidently still esteemed enough by the Ruling Elite to have a U.S. postage stamp recently issued in his honor) and Arthur Hays Sulzberger, were no less determined in their opposition to Zionism. "Publisher Adolph Ochs constantly disparaged Zionism, and ordered that the movement should receive little space and no support in the pages of *The New York Times*."[9] Likewise, CFR operative Arthur Hays Sulzberger said publicly in November 1946:

> I dislike the coercive methods of the Zionists who in this country have not hesitated to use economic means to silence persons who have different views. I object to the attempts at character assassination of those who do not agree with them.[10]

Indeed, nearly all of the major families of Jewish origin cited by conspiracy theorists for their involvement in CFR and banking intrigues were, for many years, militant opponents of even the phony socialist version of Zionism. This state of affairs as well as a subsequent gradual endorsement by some of these same families of certain aspects of socialist Zionism, is reflected in the following paragraph from Dr. Alfred Lilienthal's 1953 anti-Israel work, *What Price Israel?:*

> Alone, the Zionists would have never settled Palestine. Palestine was settled by the coalition efforts of Anglo-Saxon Christians (such as Balfour, Lloyd George, Winston Churchill), who were powerfully moved

> by the Anglo-Saxon's devotion to the Old Testament, and outstanding non-Zionist Jewish families of the Western world, whose Judaic traditions made philanthropy the crowning justification of their wealth. But the Montefiores, the Rothschilds (with the exception of Baron Edmond de Rothschild), the Schiffs, the Warburgs, the Rosenwalds, the Marshalls, the Lehmans and the Morgenthaus have, until a few years ago, always detested political Zionism.[11]

However, it is interesting to note that in the Epilogue of Volume I, Rabbi Antelman expresses the view that when the CFR-affiliated Jewish Power Elite saw they would not be able to stop Zionism (and the creation of the State of Israel) they decided they would "join it", gain control of it and destroy it from within. Further, the CFR house organ itself, "Foreign Affairs", recently carried an article by George Ball of Lehman Brothers calling for U.S. pressure to force Israel back to its pre-1967 borders.[12]

This concludes Richard Gilman's lucid remarks. One should keep in mind that just as the righteous are not free of sin, sinners can also accomplish great deeds. Thus, Ben Gurion, despite all his evil, had the guts in a critical time in our history, to declare independence for the fledgling Jewish State. Great Rabbis credit him with this and with bringing Adolph Eichmann to trial.

Gilman mentions Golda Meir and Yitzchak Rabin as cohorts of Ben Gurion.

These socialists paraded with red flags on Mayday and were active in the Socialist International. Shimon Peres is still active.

Their agenda has no room for Judaism and Jewish nationalism. Even secular Zionism today to them is extremely ancillary to the socialistic dreams of citizens of the world. The secular Zionism of yesterday which at least extolled the virtues of country, patriotism and denounced treason, is gone from their midst.

This is reflected in an attack on Minister Yossi Beilin in an ad placed in the *Jerusalem Post* on January 13, 1995 by the Vice President of B'nai B'rith, an organization not necessarily known for its support of Jewish law and the sanctity of the Land of Israel.

DR. YOSSI BEILIN

With your recent acts and statements

You have humbled Yad Vashem

You have forfeited the Golan Heights

You have turned Masada into an insignificant way-station

You have damaged UJA and Bonds support of Israel

You have harmed Israel's relations with Diaspora Jewry

You have turned your back on Zionism.

And you are weakening Israel's stand in the difficult and dangerous peace process!

WHAT NEXT DR. BEILIN?

Avigdor Warsha, Adv.
Vice-President, B'nai B'rith International
Kiryat Ono, Israel

However, the road of Yossi Beilin was long and paved by other visionaries of his life. Consider the following paragraph in *Commentary* (August 1974), written by USSR immigrant Leurozov, which forced Golda Meir to sue *Commentary* for libel.[13]

> Mrs. Meir, then her country's ambassador to the Soviet Union, was asked by Stalin in 1948-1949 to draw up a list of all those Soviet Jews who wished to volunteer to serve in the Israeli War of Independence. A Soviet-Jewish volunteer army, so to speak. Mrs. Meir complied, and Stalin duly handed the lists over to his secret police, who arrested the proposed volunteer army and sent the volunteers off to concentration camps for extermination by hunger, labor and frost.

Professor Howard Adelson claimed this was par for the course.

Ben Gurion helped Burma to turn to socialism and was personally involved in the expulsion of its Jewish entrepreneurs. Because of their small number, their suffering never reached the media.

In 1972, four native-born Israelis, including Ehud Adiv and Dan Vered of the "Red Front" were arrested as spies for Syria. Vered studied at the University of Miami and was a member of the radical SDS.[14]

In 1973,[15] the Central Committee of the Bulgarian Communist Party received an appeal from the Israeli Communist Party asking for its "solidarity in the struggle against Israeli aggression and her policy of annexation, and asks all Communists to "fight for Palestinian liberation".

Those ideological leftists in Israel cannot face a strong Israel because it means they are helping God. Thus, they become partners in their own self-destruction to "eliminate the opiate". When in history has a country consented not only to surrender its territory to enemies but also to arm them as well, resulting in the death of its civilians and soldiers, as the Rabin government did?

General Moshe Dayan could not see the hand of God in Israel's destiny and went around prior to the Six Day War selecting sites for Israeli civilian casualties, e.g.: a plot for 20,000 Jews in Tel Aviv. In his novel *The Drifters*, James A. Michener depicts the amazing victory as follows:

> In these days of reappraisal, I am constantly reminded of Biblical criticism—especially the revisionist theories of German scholars. Two thousand years from now, when critics look back on our June days, they will write ponderous essays explaining that when we said we were faced by a hundred million enemies we didn't mean a hundred million, for we were using the word million symbolically. What we really meant was that we faced a hundred hundred. And when they read that our few defeated their many in only six days, they will explain that we didn't mean six days. We were speaking euphemistically, with a day representing a season, so that the war really lasted three summers and three winters. But I can tell you, from having been here with all my senses and with fears for my son who was at the front when he should have been in school, that we did really defend ourselves against a hundred million aggressors

and we did really force them to surrender in six days.[16]

Michener also states:

> Following World War I, the countries of Europe absorbed a million five hundred thousand refugees. Following the Greek-Turkish war, Greece absorbed a million four hundred thousand refugees thrown out of Turkey. Following World War II, the countries of Europe had to adjust to thirteen million refugees. Following the India-Pakistan war, the two sides absorbed upwards of fifteen million refugees. But in the wake of the Arab-Israel war, the Arab countries proved themselves totally incapable of absorbing a few hundred thousand refugees, for which they were themselves largely to blame.

The leftist Israeli parties succeeded in making “transfer” a dirty word when it was almost universally subscribed to by leftist Jewish leaders in their time, as well as gentile leaders, e.g., Israel Zangwill and Chaim Weizmann and Presidents Herbert Hoover and Franklin D. Roosevelt, to transfer Arabs from a Jewish State to Arab countries. However, it was OK with the left to transfer Jews. In 1997, leftists distributed flyers and posters stating “Don’t transfer Jewish settlers. Shoot them in the head!”[17]

What is not so well known is the fact that both houses of Congress in 1922 under President Harding passed the Fish Resolution, supporting a Jewish state for Jews which included what is today, Jordan. That is why leftists have stolen the *1922 World Almanacs* from the shelves of libraries wherever they can.

An ad, which appeared in *The Jerusalem Post* (April 28, 1991) based on an article of mine, published that year in the Noahidic magazine *The Gap* follows:

THE JERUSALEM POST

Vol. LIX, No. 17732, Sunday, April 28, 1991
WHY U.S. STATE DEPARTMENT POLICY ON ISRAEL
VIOLATES U.S. LAW

The current U.S. State Department policy regarding Israel can be summed up as follows:

1. Jerusalem, the capital of Israel, is not to be recognized as such. It is to be considered as having no sovereignty. Steps shall be taken to encourage situations which will remove Jerusalem from control of the State of Israel.

2. Land liberated by Israel after the Six Day War is to be denigrated, particularly those areas, known since Biblical times as Judea and Samaria, which are to be designated the West Bank. This land together with other areas such as the Golan and Gaza are to be regarded in the same manner as Jerusalem.

3. If policies 1 and 2 are to be eventually realized, then Israel will be reduced to a small enough area that will make it easy to destroy, which is the ultimate goal of the State Department.

Policies 1 and 2 are for public consumption but not policy 3. Policy 1 is carried out by the U.S. maintaining its embassy in Tel Aviv and not in Jerusalem and by issuing passports to American citizens born in Jerusalem as the designated city of birth and leaving the country blank. It is also followed in concert with policy 2 by encouraging any situation that will destabilize these areas, to wit: encouraging the so-called peace process whereby Israel will be forced to enter negotiations to relinquish its sovereignty over these areas.

The U.S. State Department is once again abrogating the clear will of the American people as expressed by their duly elected senators and representatives. By pressing for the fantasy of Middle East stability through the unworkable and illegal “Land for Peace” formula, the State Department is thwarting the legal parameters for the region as defined by the Congress.

The American people demand that the Administration abide by the will and mandate of the people. The American people demand that the State Department cease its illegal activities at once. The American people demand that the State Department implement the will of the United States people as expressed by their elected senators and representatives by working to obtain the required—“National Home for the Jewish people” in the whole of Palestine in both Cis-Jordan and Trans-Jordan.

The American people demand no less from the State Department and from the President.

The event seems forgotten, but the record remains. Introduced by Senator Henry Cabot Lodge, Chairman of the Foreign Affairs Committee, which reported out Senate Resolution 191 without dissent, it was passed unanimously by the Senate on May 3, 1922. In House Report Section 1038, the Foreign Affairs Committee reported out House Resolution 322 favorably on May 23, 1922 after two hours of deliberation. With no members of Congress listed in opposition, and now known as the Fish Resolution, having been introduced by Representative Hamilton Fish, it was

passed by the House of Representatives on June 30, 1922. After the summer recess, on September 11, 1922, the House accepted a Senate modification of H.J.R. 322. The joint resolution was sent to the White House and on September 21, 1922, the 23rd President of the United States, Warren Gamaliel Harding, affixed his signature to the statute. The Fish Resolution became, and still remains, the supreme law of the land.

This "Fish Resolution" H.J.R. 322 states, in part:

RESOLVED BY THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES OF AMERICA ASSEMBLED, that the United States of America, favors the establishment in Palestine of a national home for the Jewish people…

It has been declared as permanently binding upon U.S. foreign policy by previous secretaries of state. When, in 1939, the British government accelerated its process of undermining the Balfour Declaration and the League of Nations mandates, the State Department corresponded with Mr. Fish and stated that "The interest which our people have in Palestine, as reflected in (here is cited the congressional Record relating to H.J.R. 322) continues to be borne in mind by the Department."

The document is signed by Cordell Hull, then Secretary of State.

The United States Congress has never repealed this resolution. It is still binding policy of the United States of America, binding upon the President.

The unrecognized import of this legally binding House Joint Resolution 322 becomes apparent when the term "Palestine" is examined. As any map of that era will show, Congress was not referring to today's Arab demands for a second "Palestinian" state within Israel's Judea, Samaria, Jerusalem and Gaza; the United States Congress intended that the Jewish State encompass the "ancient land of their fathers, given by Jehovah to Abraham", an area from the Mediterranean to the Euphrates. And to this day Congress has never indicated any change in that intention. Congress was only limited by Palestine's eastern borders.

The unlawful British partition of Palestine into Trans-Jordan (East of the Jordan River) and Cis-Jordan (West of the Jordan), the immoral restrictions on the flight of Jewish refugees to the Land of Israel during the period of the Second World War, the *de facto* British assistance in the massive slaughter of millions of innocent Jewish victims by the Nazis, the creation of the British puppet government in Trans-Jordan, the U.S. diplomatic recognition of the Hashemite Kingdom of Jordan, and the continued existence of the Palestinian State called "Jordan", are all contrary to the will of the people of the United States as expressed by their Congress.

The Senate and House of Representatives have stated the conviction of this nation. It has been affirmed by presidents and secretaries of state. It has never been called into question. The current administration is, however, once again attempting to violate the will of the American people with untenable and unlawful proposals.

The facts are that 80% of the land which Congress deemed necessary as a "national home for the Jewish people" has been transformed into a *de facto* Palestinian state called Jordan. The Jewish Nation was already forced to give up 4/5 of its promised land to satisfy the political needs of the colonial occupier, Great Britain. Millions of human beings who might otherwise have escaped Hitler's inferno perished because of this same British policy which, amazingly enough, supported Hitler's ally, the Grand Mufti, while punishing the Jewish nation which fought alongside the British in both World Wars. The United States today—in total violation of George Bush's own proclamation that there must be "no rewards for aggression"—now seeks to coerce Israel into yielding more of its remaining national territory (a small fraction of the area of the 22 surrounding Arab states) to form a second Palestinian State on Israel's very borders. This artificial state is to be populated by the same enemies of Israel who cheered as Scud missiles landed in Tel Aviv and its environs.

THESE ACTIONS BY THE U.S. STATE DEPARTMENT ARE IN DIRECT VIOLATION OF H.J.R. 322 WHICH STILL MAINTAINS ITS ORIGINAL STATUS AND STILL REMAINS IN FULL EFFECT. THESE MANEUVERS BELIE THE "HONEST BROKER' STATUS OF THE UNITED STATES AND REVEAL THE LONG-STANDING EFFORT OF THE STATE DEPARTMENT TO PLACATE ITS ARAB COALITION PARTNERS AT ISRAEL'S EXPENSE.

Diplomatic recognition of "Jordan" and of any other states in these lands is illegal.

Failure to recognize Jerusalem as Israel's capital is unprecedented and illegal.

U.S. votes in the United Nations which do not comply with this Congressional mandate are illegal.

All activities by the President and Secretary of State in violation of this resolution are illegal.

The American people demand that the U.S. State Department adhere to the will of our Nation, declare the Kingdom of Jordan illegal, recognize Israeli sovereignty over both Cis-Jordan and Trans-Jordan and use its influence in the Middle East to ensure Israel's survival within its pre-British-partition borders.

End of Ad

As for Rabin, consider the following letter to the editor sent in 1996 by investigative reporter, publisher and editor Joel Bainerman to several U.S. Anglo-Jewish papers, who refused to print it. It is based on several stories that Bainerman published in *Inside Israel*.

> There are some that will mourn the upcoming Yahrzeit of Yitzchak Rabin. I, for one, will not. Indeed, I have written against those who advocate it, and here is why.
>
> There is a saying, "what goes around comes around." Consider the pre-Soviet Marxist organization, the Narodni Volya and its terrorist nucleus, the Narodvoltsi, which assassinated Czar Alexander II in 1881. When Rosa "the Red" Cohen arrived here in 1920 as a decorated Red Army official who ran a factory for Lenin, she publicly advocated this policy. Indeed, the Marxist Labor party in Israel where she was an activist against Capitalism and Judaism practiced it; and assassinated in 1924 the Agudat Yisrael spokesman for religious Jewry, Jacob De Haan. Rosa "the Red" married Chananya Rabin and raised her son Yitzchak in this philosophy. She felt his schooling was inadequate and founded a Communist school where Yitzchak studied.
>
> In 1948 Ben Gurion wanted to destroy his National Zionist opposition led by Menachem Begin. He libeled the Irgun stating the ship Altalena carrying much needed supplies for the Hagana and Irgun was carrying weapons to incite a revolt. He looked for officers, the majority of whom refused to sink it. He found Rabin willing. The above account is found in Dr. Uri Milstein's book *The Rabin File* (April 1995) in Hebrew, and his new English translation with a supplement concerning the Altalena. Ben Hecht in his book *Perfidy* claims (p. 39) 20 were killed—"some on the shore in cold blood"—personally by Rabin, who threw grenades at them from the ocean front Ritz Hotel, whose street runs into what today is the Tel Aviv City Hall "kikar", where Rabin was assassinated; the exact spot according to some where Rabin received his orders to kill Begin and his men.
>
> As publisher, editor and investigative reporter for *Inside Israel*, I can personally attest to the terrible repression that existed under Rabin. My own News Letter, which is not religious, was repressed and our reporters harassed. Finally, we were forced to publish abroad and mail from England. Rabin sent thugs to try to locate and destroy Dr. Milstein's manuscript before publication. Fortunately he failed. The book sold over 10,000 copies in 1995.
>
> Rabin also repressed free enterprise to the extent that the Fraser Institute ranked Israel only 66 on its economic freedom index for 1995, below the majority of 103 countries. He ordered religious Jews to be brutally beaten by police during demonstrations. Immigrants from the CIS stated his brutality was worse than the KGB who beat young and middle aged men at political demonstrations but spared minors, pregnant women and the elderly, which were cruelly targeted by Rabin's goon squads. Our November 1995 *Inside Israel* reported how a grandmother, Yael Amishav had her skull cracked because she dared place a memorial candle at the charred site of a bus bombing in Jerusalem. As a believer in poetic justice, I do not think Rabin deserves any memorial. Don't forget that the news media reported that it was Rabin who set up agent provocateur Avishai Raviv to bait Yigal Amir and to create public hatred for religious Jews by painting them all as wild extremists. Indeed, at a recent gathering in Jerusalem of investigative reporters followed by new revelations on the assassination in *Maariv*, it appears that Amir fired blanks at Rabin and a GSS agent shot him with real bullets in the car on the way to the hospital. One of Rabin's bodyguards died under mysterious circumstances. The finger points at Peres. Compare this to Secretary of the Army Stanton's role in Lincoln's demise.
>
> Some have pleaded that Rabin's memory be co-mingled with Gedaliah's. Please be advised that Rabin left instructions not to say Kaddish after himself, which were ignored by his own officials because of the scandal it would create. Rabin did not fast on fast days and the mere suggestion that Rabin be coupled with a Fast would be a desecration of the name of God. Gedaliah was a pious man and God himself declared the fast day. Rabin made himself an enemy of God. He had Rabbis, God's emissaries such as Rabbis Yitzchak Ginsburg, Nathan Ophir, Ido Elba, jailed on fictitious charges. He also attempted to kill Rabbi Uzi Meshulam in jail, by a series of beatings. The plot was exposed in *Maariv* through the investigation of the distinguished detective, Michael Raz. The stench was so bad as to provoke even the ire of Congress, especially Senators D'Amato and Helms, Congressmen Gilman and Saxton. Rabin even had the chutzpa to attempt to intimidate American Jews, a civil rights violation of the US Criminal code which provides up to 10 years imprisonment for each case (Title 18, sec. 241) by having his diplomats repress dissent, e.g.: having Collete Avital pressure Rabbi Abraham Hecht's synagogue in Brooklyn to fire him. It is no wonder that Rabbi Shubert Spero, a University Professor; declared to a couple he was marrying, "you are being married under the first government in Israel's history that is anti-Jewish, anti-Zionist and anti-democratic." After Rabin's death, the world was shocked when a special *Nightline* from Israel showed a perplexed Ted Koppel wincing when Rabin's party hack, Chaim Ramon, declared "we will crush you" to the opposition. Accordingly, it can be better understood why pious Jews in Israel and abroad, in following the Talmudic dictum (Minor Tractate Smachot, Halacha 2) , "when a wicked person dies, there should be a celebration," sang and danced. Rabin, however, was not only cruel while alive, but his legacy of national suicide was directly responsible for the recent deaths of our soldiers at the hands of the terrorists who Rabin armed, a fact conceded even by *Washington Post* columnist, Charles Krauthammer.
>
> Finally, there is an ultimate cardinal sin of Rabin's, which any follower of moral theology of any religion would be

repelled. If religious Jews could be persecuted, then it is logical to assume that perverts would prosper. Rabin arranged for an Israeli homosexual (who appealed to him), to have his Arab Gazan lover transferred to within the green line.

Joel Bainerman
Zichron Yaakov, Israel

In 1993, after being over a year in power, the Rabin government conspired to turn over God-given land to our enemies.

Prior to voting on this (there was only a majority of one), the Supreme Rabbinic Court of America, of which the author is Chief Justice, issued the following declaration which appeared as an ad in Hebrew in Israel's leading newspaper. It delineates the contrast between divine and profane Zionism.

The shaking hands by arch-terrorist Yasser Arafat with Peres and Rabin was a disgrace. Arafat's fate should have been that of Agag as related in Samuel I (15:33), "And Samuel hewed Agag in pieces."

SUPREME RABBINIC COURT
OF AMERICA, INC.
1401 Arcola Avenue, Silver Springs, MD 20902

DECLARATION

On Thursday, the 16th day of the month of Elul, in the year 5753, corresponding to September 2, 1993 of the common era, Judges of the Supreme Rabbinic Court of America ascended the Mount of Olives in the holy city of Jerusalem and gazed down toward Mount Zion, after which the nation of Israel named its national liberation movement. Filled with the spirit that the nations of the world shall never again seek to judge Israel, but that Israel shall reaffirm its duty to judge the foreigners, especially those who dwell within its boundaries and seek to destroy its people from within.

In the oft-distorted words of the prophet Obadiah, the time had arrived:

> And rescuers shall go up Mount Zion to judge the Mount of Esau and the government shall be of God.[18]

NOW COME WE,

A duly constituted *Bet Din*, Court of Jewish law, presided over by Rabbinical authorities ordained as Judges, and administered by constituent members residing in Israel,

AND WE DECLARE:

There are individuals within the State of Israel who have conspired against God, Jews, Judaism, and the Jewish state, in an effort to subvert and destroy the Jewish nation's God-given land. There is a covenantal obligation upon every Jew in every generation, which demands that he or she assert his inheritance. These individuals would, for the first time in three thousand years, voluntarily surrender possession of this eternal inheritance to foreigners. During past millennia, points out Elyakim HaEtzni, "the Jewish people refused to relinquish any part of the Land of Israel. In order to do that, it turns out, it had to establish a Jewish State first."

AFTER DUE DELIBERATION WE FIND:

These individuals are led by Prime Minister Yitzhak Rabin, Minister Shimon Peres, and Minister Yossi Beilin and other members of the Knesset. They have conspired to implement their destructive program by means of the so-called Gaza-Jericho First Plan. Never before in history has a government maneuvered so strongly to relinquish its own sovereignty.

AFTER DUE DELIBERATION WE FIND:

Among the goals of these perfidious conspirators is the recognition of a so-called "Palestinian" state, and the total negation of the sacred covenant between God and Israel, and rapprochement with the sons of Amalek, the so-called "Palestine Liberation Organization".

AFTER DUE DELIBERATION WE FIND:

The conspirators have forcefully and overtly advocated the transfer of land which is the sacred inheritance of the Jewish people to the enemies of Israel, and that they have attempted to justify and rationalize the existence of this alien enemy group within the nation's God-given boundaries.

AFTER DUE DELIBERATION WE FIND:

By its very nature, the Abrahamic Covenant with God has political implications. The structure of our Covenant concerns certain fiduciary obligations, which are at once religious, moral, ethical, legal, and—above all—involve a deep love for God and for our country. This precludes any artificial division between "political" and "religious". Our implacable enemy, Islam, has no qualms about referring to itself as "the Islamic nation", no matter where its religious adherents may dwell. Muslims would never be so removed from reality as to allow their holy Koran to be overshadowed by any secular treaty.

Insofar as they subvert or disregard the will of God, UN Resolutions and Camp David Accords cannot supersede that covenant which is inscribed in flesh of every male Jew on his eighth day of life, and which is unequivocally reiterated by the future head of every Jewish family when he attains his religious majority.

WE NOW THEREFORE ASSERT:

In the name of *HaShem HaMeforash*, the ineffable Name of the Eternal God of Israel, that the Jewish nation is a covenantal community and a God-intoxicated people. It is through the act of *b'rit milah*, ritual circumcision, that we give evidence of the unique relationship between God and His people.

And He has spoken to us in these words:

I will maintain my covenant between me and you, and your offspring to come, as an everlasting covenant throughout the ages, to be unto you God, and to your offspring to come. I give the land in which you sojourn to you and your offspring to come, and the land of Canaan, as an everlasting possession. I will be their God.[19]

THIS HOLY COVENANT PRESUPPOSES

That God, Creator of the heavens and the earth, can transfer His absolute title to every portion of His creation, to whomsoever He pleases. He did so in giving the Land of Israel to the people of Israel.

THIS TRIBUNAL TAKES NOTE THAT:

Our people were forced to leave their land against their will; and

Some of our people always lived in Israel and maintained more than a token presence; and

For more than two millennia our people consistently aspired to return to their land; and

This aspiration was more than merely sentimental longing, but was consummated in

the act of circumcision of every male child, and

the act of assembly in prayer three times daily, beseeching God to return us to Israel, and

the act of protesting every morning, afternoon and evening, our forced expulsion, and

the act of protesting when saying Grace after every meal partaken by Jews for 2,000 years;

World Jewry has constantly participated in daily protest against its forced expulsion from Israel. The People of Israel have never abandoned their just right to their inheritance, the Land of Israel.

THIS TRIBUNAL TAKES FURTHER NOTE THAT:

The act of circumcision is called *ot lab'rit,* a sign of the covenant. Whosoever does not have this sign "shall be cut off from his people".[20]

AND THIS TRIBUNAL POINTS OUT THAT:

There is more than ample precedent in Jewish law to affirm that this excision from the people of Israel applies not merely to the *sign* of the covenant, but to any *aspect* of the covenant.

WE HAVE THIS DAY DECREED:

A SENTENCE

A WARNING

A REWARD

ABSOLUTION

THE SENTENCE

With respect to the aforementioned conspirators, THE SENTENCE is

CHEREM—Excommunication, and

MITA B'YEDEI SHAMAIM—Capital punishment at God's discretion.

This must not be construed in any way that Man has a right to carry out such a decree. Any mortal who reaches such a conclusion makes a serious error and violates the intent of this *Bet Din* and of Torah law. As God-fearing Jews, we believe that the prophesy of Malachi is being fulfilled.

> Evil men not only prosper, but they test God's patience with their evil deeds, and they get away with it… Then the people who feared the Lord spoke to one another, and the Lord listened and heard what they said in His presence.[21]

We know that God will listen to this Court just as he did in the past. "Thus saith the Lord: My jealousy for Zion and Jerusalem is a consummate zealotry."[22]

This tribunal has furthermore distinguished three categories of those who have sinned:

1. Those who claim that they are not bound by God or the Jewish religion, and are spiteful and perform deliberate acts to defy God's commandments openly and brazenly. (*Mumar LeHachis*.)
2. Those who claim that they are not bound by God or the Jewish religion but are passive to religious observance and practices. (*Mumar LeTayavon*.)
3. Those who claim allegiance to God and the Jewish religion.

To those in the first category there is nothing to say. They constitute a sad, self-hating lot. They greet these deliberations as an archaic joke. In this category we may find Shulamit Aloni and Yael Dayan. They will find that the day of Divine reckoning is close.

To those in the second category we ask: Are you not ethically and morally bound to uphold this Sentence by the fact that you participated in and profited from the *b'rit milah*? You may claim that God and His commandments are irrelevant today. But Judaism is like gravity; we can't defy it. You may claim the high moral ground, higher indeed than the observant. If so, how can you be silent when you observe leaders who waged a fraudulent election campaign by proclaiming that they would never cede our holy land in exchange for a supposed peace, and now conspire to steal from our inheritance, from your land and my land? You will claim to believe in democracy. Why, then, are you not demanding a national referendum to see whether the will of the people accepts the surrender of Jericho, Gaza, blocks of the Tel Aviv-Jerusalem Highway, Judea, Samaria and maybe—God Forbid!—parts of our capital?

To those in the third category, we speak with shame. You are supposedly religious, supposedly Talmudic scholars, supposedly rabbinic Decisors. You have espoused the lie that one may cede parts of our holy land in exchange for a supposed peace. Although you may not have participated directly in the machinations of Peres, Rabin and Beilin, you have become part of the *kesher r'shaim*,[23] the "evil chain" that has permitted these events to occur. Many of you have misrepresented Judaism by manifesting the "*Meraglim-Shevna*" Syndrome (See Bill of Particulars.) In too many instances, you shamelessly pervert our religion for financial reward and moved like common prostitutes from one political party to another, selling yourselves and your votes to the highest bidder. Unlike the uneducated Jew who may not know better, you who were bred and trained with a Torah background can expect no absolution. We pray that you renounce your participation in the surrender of our patrimony, that you see the error of your deeds, and that God does not see fit to visit punishment for your iniquities upon your children.

In addition, those so-called religious leaders, heads of Yeshivot, Rabbis, cantors, teachers, and *shochtim* (kosher animal slaughterers) who espouse the *Meraglim-Shevna* Syndrome are to be relieved of their positions forthwith. According to Jewish law, they have disgraced their positions.[24] They are to be considered as "asses", an abomination.[25] Furthermore, in keeping with the excommunication ruling of the *Va'ad Arbah Aratzot*, an international Rabbinic Court, in 1756, no one is permitted to study under their tutelage, or to attend their schools, or to study any books they may have written on Jewish law.

THE WARNING

Whosoever votes in the Knesset to support the Jericho-Gaza Plan is hereby WARNED. You cannot escape the sentence meted out against the conspirators. This warning applies to anyone who abstains and does not actively vote to defeat this unholy plan. A non-Jewish source tells us "that there is a special place in Hell reserved for those who do nothing in times of crisis."

THE REWARD AND ABSOLUTION

There are special times in the course of history and there are special deeds at critical times for which a person can be

absolved of all of his or her sins. God alone, however, can perform this absolution. Furthermore, just as a *Bet Din* is empowered to punish, it can also reward. Except for those individuals in category 3, any person who participated in the conspiracy and later reverses himself by helping to preserve the Covenant, can escape the terrible punishment he would otherwise merit. In the words of the late, revered, Rabbi Zvi Y. Kook to this *Bet Din*, the conspirators have, by their very deeds, *removed themselves* from the Jewish people. THE *BET DIN* IS MERELY TAKING JUDICIAL NOTICE OF THEIR ACTIONS.

This *Bet Din* declares that if they repent, they will be rewarded. Based on Deuteronomy 17, a *Bet Din* can remove the death sentence for *chilul HaShem*, profaning God's name. It may be demonstrated, however, that *chilul eretz Yisrael*, profaning the Land of Israel, is a worse transgression.

BILL OF PARTICULARS

Intrinsic to the concept of a God-intoxicated people is the oft-made observation that "He who wars with Israel, wars with God." It does not befit us, as descendants of prophets, Judges, and warriors of the Lord, to speak of concessions. This concept was foreign to the thinking of such personalities as Joshua, Gideon, Deborah, Samuel, David, Elijah, and Elisha. God does not make concessions. As God's representatives on earth, the nation of Israel certainly cannot do so.

Beyond the basic issue of the sanctity of the Land of Israel and its covenantal status, this *Bet Din* holds it to be self-evident that neither World Jewry nor Jewish law can ever recognize the entity which calls itself "Palestinian" and the entity's spurious claim to the land. Turkish and British census figures indicate that a majority of these people who claim to have lived on our land "since time immemorial" arrived during the previous century. Many still live in houses "built by their forefathers"—with the holes in the doorposts that the original Jewish occupants used to affix their "Mezuzot". Because of their false claims to Jewish lands, they must be regarded as enemies of the Jewish people. Their representatives, the so-called Palestine Liberation Organization, by virtue of their heinous, indefensible acts of terror against unarmed Jewish civilians, most often women and children, have placed themselves in the category of Amalekites. The Torah teaches that:

> The Lord will be at war with Amalek throughout the ages,[26] and
>
> Therefore when the Lord allows you safety from all your enemies surrounding you in the land which the Lord, your God, has given you as an inheritance, you shall exterminate the memory of Amalek from under the heavens. Do not forget![27] and
>
> Non-Jews who invade Israel's boundaries for any purpose, even just to plunder and not to kill, are to be fought against with weapons, and the Sabbath may be desecrated (for this defensive purpose).[28]

The *Meraglim* were the 12 scouts (Numbers 13) sent to scout out the land of Israel. Ten of them (the majority) returned with a negative report and were punished by Divine Capital Punishment. The great men of their generation were punished along with them.

The *Shevna* Syndrome is named after a High Priest and Chief Justice of the Sanhedrin. During the siege of Jerusalem, Shevna suggested that Jewish land could be traded for peace because of *pikuach nefesh*, a danger to human life. He was severely punished with eternal damnation.[29] Those "rabbis" and political prostitutes who posit this heretical view were strangely silent when the "peace process" resulted in numerous Jewish deaths in Israel.

So long as this Decree is in force, the excommunicated are to be completely *excluded* from the Jewish faith. Whosoever is excised or cut off from his people *cannot be*

> Counted towards a *minyan* or prayer quorum; and
>
> Buried in the consecrated soil of a Jewish cemetery; and
>
> Called up to the Reading of the Torah or given any synagogue honor; and
>
> Employed directly or indirectly, by any Jewish communal organization.

Any Jew who is aware of the Decree of Excision, and who circumvents any of the above exclusions, is considered to be in contempt of the *Bet Din*, Rabbinic Court.

The ultimate authority of this and any *Bet Din* lies in the acceptance of the decree by the Jewish people themselves, and in their enforcement of the decree by all of the people. In this context, a *Bet Din* is an agent acting in the interest of all Jews since the Torah and its precepts are ultimately the inheritance of the entire Jewish nation.

A responsible *Bet Din* would never profane the name of the Almighty by issuing a decree of Excision and Excommunication if such a decree were only to be accepted by a small circle of overly-pious recluses. This *Bet Din* has attempted to capture the sense and wishes of *Klal Yisrael*, the Jewish people at large.

In this particular case, members of this Court have been sensitive to and guided by specific precedent, which the adjudicated parties can accept. The process of Excision and Excommunication has been historically accepted and

indeed, utilized, by the Labor Zionist party of which the named individuals are leaders. In 1905 a group of young Labor Zionists helped place the Jews of Troyanov under a decree of Permanent Excommunication because they had refused to shelter seven youths that were subsequently killed. The late president of Israel, Zalman Shazar, a Labor Zionist, participated in that famous Excommunication.

The Labor Party governments have made pronouncements in opposition to Halacha. It must be recalled that their spokesman par excellence, Abba Eban, stated that “the 1948 boundaries are Auschwitz boundaries.”

The leading Torah Decisors of our generation have ruled that “any Rabbi or scholar who attempts to sanction the desecrated synagogue *ipso facto* casts doubt on his own moral right to function as a teacher or spiritual leader.” This principle certainly is applicable to any rabbi who would relinquish the yielding of any part of the Holy Land for a tenuous peace. Such a rabbi must be relieved of his duties by the congregation, and may not be hired. If it is not possible, for contractual or other reasons, to fire such a rabbi, congregants are obliged to form another congregation and hire a proper Rabbi.

Psalm 111 teaches that “The beginning of all wisdom is the fear of God.” This phrase, however, is preceded by the verse, “He has declared to His people the power of His works by giving them a portion of the nations.”

Piety is thus predicated on acknowledging that God gave Israel the land.

END OF DECLARATION

____

Seventeen years earlier, prominent American leftists called for the dismantling of Israel. They were coordinated by Dr. Hyman Lumer, head of the Jewish Affairs Zionist section of the KGB and Communist party in America. Their ad appeared in the Sunday *New York Times* on April 4, 1976.

Here is the text of the ad, without the long list of names that included prominent Jewish-born traitors, such as Arthur Waskow, Trotzkyite Noam Chomsky and assorted Reform and Conservative movement clerics, such as Everett Gendler, Lawrence Kushner and Gerald Serotta.

———————————————————————————

STOP THE NEXT WAR IN THE MIDDLE EAST

As Americans who have worked for peace and social justice, we are profoundly disturbed by our government's policy in the Middle East. It has not dealt adequately with the issues central to the conflict. At this moment violence and terror are increasing the dangers of a Middle East war, which necessarily perils the world.

Although we have diverse views on the Middle East, we are concerned for both the Palestinians and the Israelis. We see the future of the State of Israel in danger, and the quest of the Palestinian people for justice and self-determination thwarted by a continuation of the armed stalemate. To make it possible for these two peoples to formulate the details of a peace…

WE BELIEVE UNITED STATES FOREIGN POLICY MUST BE CHALLENGED TO SUPPORT OPENLY:

1. Recognition of the Palestinian and Israeli peoples and their mutual right to national self-determination. A prerequisite for peace is the recognition of the Israelis by Palestinians as a people and the recognition of Palestinians by Israelis as a people, involving two viable states: the State of Israel and a Palestinian state, each the expression of the self- determination of its people. The self-determination of one can only be secured with the self-determination of the other.

2. Inclusion of the PLO as an essential party to the negotiation of a full and lasting settlement. It is imperative that the Palestinians be represented in all Middle East negotiations. The PLO has more support than any other organized group representing the aspirations of the Palestinian people.

3. An early convening of a Geneva peace conference to achieve an over-all settlement, and an exploration of the use of the United Nations Security Council to expedite a just peace. The U.S. should replace its step-by-step, "go-it-alone" approach with a serious effort guided by the UN to bring together all of the parties to the conflict to negotiate a settlement.

4. A U.S.-initiated drive to achieve an embargo on arms to the Middle East, entered into by the U.S. and the USSR, France, Great Britain, and all other potential suppliers, and the creation of a nuclear weapons-free region. The arms race in the Middle East is a threat to the State of Israel, the Palestinians, and world peace. The Middle East receives more than twice the amount of arms being shipped by the major powers to all of the rest of the world. The United States accounts for more than 60% of those arms. If our country wishes to reduce this threat to world peace, it must reverse the current impetus to the Middle East arms race.

5. Full and open congressional hearings on U.S. policies in the Middle East. The American people must participate fully in the redirection of our policies, which ought to serve the interests of all our people and the cause of world peace.

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Sponsoring Organizations:

Fellowship of Reconciliation (for) War Resisters League (WRL)

Womens International League for Peace and Freedom (WILPF)

Institute for Education, Peace and Justice

Friends Peace Committee of the Philadelphia Yearly Meeting

Committee for Just Peace in Middle East (CJP)

Justice and Peace Commission, Diocese of Brooklyn

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Before taking leave of this chapter, we come full circle to the following incident excerpted from *Traitors and Carpetbaggers in the Promised Land,*[30] which documents an Illuminati cell in Israel that the author witnessed on television and read about in the Israeli papers.

In May of 1996, residents of a Tel Aviv neighborhood allegedly complained to police about noise emanating from an apartment. Police, under circumstances not yet clear, entered the apartment with a reporter and found a rather unusual scene. According to the newsletter *Inside Israel:*

The walls were covered with Latin script. Skull and bones graced the shelves, swords crossed and not were mounted

above an altar. Five doors led to secret passageways, with red blinking lights signaling whoever was within, that intruders were present.

In the brief and slightly publicized aftermath of the raid, a flurry of stories appeared about the influence of Masons and their role in the peace process, which is unpopular among large segments of Israel's population. Masons were initially blamed for the apartment and its cult-like decor.

It turns out that President Clinton, King Hussein of Jordan, and the late Israeli Prime Minister Yitzchak Rabin were all Masons and Masonic officials played a major role in facilitating a peace treaty between Israel and Jordan.

According to sources quoted in *Inside Israel*, the Masons are eagerly lobbying for influence with keepers of the Temple grounds for some apocalyptic event before the year 2000. The Temple is an important part of Masonic lore.

But their Grand Master in Israel issued a statement denying that the weird apartment had anything to do with Masonry. He actually claimed that the apartment was rented by a cult called the "Illuminati", which had nothing to do with Freemasonry, and demanded a public apology from the newspaper that broke the story.

The newspaper that broke the story, by the way, was a well-established left-leaning publication known as *Davar Rishon*. After decades of publishing, it went out of business shortly after printing the story. More strange tidbits are emerging.

In October of 1995, the Italian publication *La Republica* reported on the hold Masonry has over Israel's government. It turns out that the former Mayor of Jerusalem, Ted Kollek, is also a Mason, whose last year in office witnessed a meeting between him and David Rockefeller for the purported reason of establishing a branch of Chase Manhattan in Jerusalem. *Inside Israel* revealed that the day after Rockefeller left, Mayor Kollek flew to Egypt for the first time in his life to discuss the future of Jerusalem. Simultaneously, the PLO began a campaign of liquidating dissidents who were attempting to derail their peace process. The timing of the Rockefeller visit was uncanny.

The most bizarre and perhaps historically significant event to follow this has been the emergence from obscurity of a cult that has been unheard of for centuries. The Illuminati has a kind of precursor, known as the "Sabbatian" movement. Historically, Sabbatians have been involved in radical, and Masonic-type movements. Others were prominent in finance in nineteenth century Europe.

Most known Sabbatians live in Turkey, although there are undoubtedly followers of the cult elsewhere. They keep a very low profile. Perhaps one reason is that they practice wife swapping with the deliberate intent of creating "illegitimate" offspring. It is their goal to produce from these illicit unions the reincarnation of the founder of their cult, Messianic pretender Shabbetai Zvi, who died in Albania three hundred years ago after starting a movement that perverted everything Judaism stood for.

Sabbatian emissaries recently visited Jerusalem and asked to be allowed to reunite with the Jewish people from whom they split in the seventeenth century. They were told that they have to formally convert back to Judaism and presumably cease their weird practices. Reportedly, this requirement hasn't been well received. (*Jerusalem Report*, May 24, 1999).

Observers of these subversive influences in Israel see a deliberate attack on modern Israeli society and institutions from the outside. From these events, one sees some of the worst implications for national security in Israel.

Finally, the worst aspect of all this is that not one word has been heard about the Illuminati apartment or Masonic controversy in any American news publication.

Davar Rishon was no doubt read by foreign correspondents, and Israel is filled with reporters. Why the news blackout in the United States? Certainly any story about the Illuminati and/or the Sabbatians deserves some coverage.

In any event, for those who question the truthfulness of the existence of the Illuminati conspiracy, new evidence has emerged which may finally set the record straight.

CHAPTER XXI

REFORM COMES TO AMERICA

> A major challenge facing world Jewry is the shape of the Judaism we fashion. Shall the sculptor employ the Torah, and the statue will yield to it and its eternal values, or the fickle vanities of the "tzeitgeist", the spirit of the times?
>
> Rabbi Samson Raphael Weiss

In Volume I (chapters V and VI) we left the defeated Dr. Max Lillienthal (1815-1882), who had been labeled "the filthy German apostate" (Volume I, page 46). He suddenly "left" and went to the United States where he was active as "rabbi", author and communal leader. He was active in the Reform movement. He came to the United States at the time when the forty-eighter Communists were involved in the revolutions of 1848 throughout Europe. He and his friends came to the United States because they were *persona non grata* in their countries.

Lillienthal arrived in America in 1844 and served as Reform rabbi in two congregations in New York. But he was too radical even for the Reform, and they dismissed him. He was thrown out of the New York congregation in 1850 and opened a Reform religious school. He left that in 1855 when he went to Cincinnati and became an assistant editor of the *American Israelite*. Now the *American Israelite* was run by Sabbatians and founded by Sabbatian Isaac Maier Wise, a Reform cleric who we pointed out in chapter XIX, married Frankist "royalty".

Lillienthal headed the formal Reform congregation Sons of Israel. He also founded a review in English called the *Hebrew Review*, and the weekly news called the *Sabbath School Visitor*. Reform hatred for religious Jews was also manifested in the United States, and he tried to use his influence to stop immigration of religious Jews into the country. He persuaded the largely Reform German Jewish communities in the United States—some 300,000 strong by 1881—to use their influence to prevent it. He did not want them in the United States. He sought to have them diverted to Israel.[1] Ironically, it would have been better for the Jewish people if he had succeeded.

One of the great critics of the Reform movement in the United States in the 19th century was Rabbi Bernard Illowy (1814-1871). He was a great Rabbinic scholar and held a university Ph.D. Illowy conducted polemical fights with the Reform movement.

He drove Wise and Lillienthal up a wall in three languages—Hebrew, English and German. For example:

> Tell me please where you got the stupid idea that the person who injured the thigh of Jacob was an Arab thief. Was Jacob that interested, tell me please, in the blessing of a thief, and isn't it strange that the blessing that the thief gave him was so important that from that very day Israel and God were very pleased that the Jewish nation should be called after this thief?

He accused them of:

- Writing prayers that deny prophesy and the divinity of the Torah
- Making celebrations on fast days
- Trying to abolish levirate marriage
- Violating the dietary laws
- Using brass instruments instead of a shofar on *Rosh Hashana*
- Burying Jews and Gentiles in the same cemetery
- Not separating the men and women in the synagogue and violating its sanctity.

It was Lillienthal who tried to abolish levirate marriage and Illowy wrote against him the following:

> Did you forget the oath that you took, that you swore in the house of the Lord in front of the congregation when you got your first position in New York to be their rabbi and then you took the code of Jewish law in your left hand and lifted up your right hand to swear that only this book would be your guide to show the way and you will not deviate one iota from anything that was written there right or left and how you were quick to forget this and were ready to relegate this book to the garbage pile?[2]

From this attack on Lillienthal that has been historically preserved, one can see that Lillienthal disguised himself and his true feelings, that he exhibited before in Europe, in order to attempt to lead a religiously committed congregation.

Ironically, it was not the Reform in Europe who introduced the pagan mixed pews practice into the service. Indeed, there are Reform congregations in South America and Europe which, despite their other heresies, still maintain separate seating with a partition or balcony in their temples. It was Isaac M. Wise (1819-1900) who, in 1852, instituted the practice when he borrowed a Baptist Church for Reform services in Albany, New York. He found the mixed pews to his liking and he incorporated that into his temple "Beth El".[3] Since then, the canard has been spread by the Reform and Conservative Movements that religious Jews have separate pews because they discriminate against women. Then comes the whole bit about excluding participation in services and the Rabbinate with this lie. Entirely shoved in the background is the Jewish destiny as a holy nation.

Wise established three major institutions of the Reform movement in America after moving to Cincinnati, Ohio in 1854, as follows:

- 1873 Union of American Hebrew Congregations (UAHC) —The organizational arm of Reform congregations.
- 1875 Hebrew Union College (HUC)—A seminary devoted primarily to training Reform clergy and teachers in America.
- 1899 Central Conference of American Rabbis (CCAR)— The organization of Reform clergy.

These organizations still exist, and are the crux of Reform in America.

Selecting Cincinnati as the center for this activity was no mere accident. It was a center of Illuminati and Sabbatian cooperation. Unholy alliances involved HUC and the non-Jewish Bard College, though founded in the 20th century. Wise, Sabbatian forty-eighters and American Illuminati were secretly active in the Knights of the Golden Circle,[4] who wished to restore the South. Three of their leaders were sentenced to death. However, they were so politically powerful that they were released upon appeal to the Supreme Court. These people were involved in setting up the Ku Klux Klan, which William McIlhany exposed as Communist controlled in his book *Klandestine*.[5] However, is it logical that Reform would have anything to do with the Klan? Reform Cleric, Stephen S. Wise (1862-1949) was a secret member of the Communist Party, according to Maurice Malcolm (chapter XIV). We know that there was no equivocation by huge segments of the Reform clergy to destroy the State of Israel, to ally itself with the PLO and to maintain silence over the destruction of European Jewry during the Shoah. However, consider the following account, published in *D, The Magazine of Dallas,* in November 1975,[6] concerning Alex Sanger, prominent Reform lay leader of Dallas' Reform Temple Emanuel:

> Earlier in the year, in March, Philip Rothblum, a Jew, had been taken from his home, blindfolded, whipped and told to leave town. It became a *cause celebre*; the Klan admitted no guilt though there was suspicion that the sheriff and the police commissioner—themselves Klansmen—were covering up. Retail stores owned by Jews were periodically boycotted.
>
> The fever spread, and on October 26, 1923, the headline in the *Dallas News* reported "KLAN DAY AT THE FAIR: GREAT THRONGS PARTICIPATE IN COLORFUL KLAN INITIATION AT FAIR PARK." The Klan had

> implanted itself so deeply into Dallas life—private and public—that the State Fair saw fit to designate a day in its honor. During the ceremony, J.D. Van Winkle, Cyclops of Dallas Klan No. 66, announced that the Klan was investing $80,000 in Hope Cottage, an institution for homeless children. Then Grand Titan Z.E. Marvin formally delivered Hope cottage to the city. On the platform were civic dignitaries, including Mayor Louis Blaylock, Judge Felix D. Robertson (the Klan-supported candidate who finally lost the gubernatorial race in 1924 to Ma Ferguson)—and, of all people, Alex Sanger.
>
> A Jew, the city's most prominent Jew, sat on the podium with the leaders of an organization bitterly and unequivocally anti-Semitic. Looking back, it's impossible not to ask if the German Jewish leanings toward assimilation and accommodation had brought men like Sanger to the point of actually aiding and comforting their enemies.

At the time of I.M. Wise, Reform had committed major heresies. However, it still maintained allegiance to the Noahidic Laws. This changed in the seventies, and was discussed in Volume I of this book published in 1974. Thereafter, it began to accelerate. In 1990, the CCAR announced that one could be a homosexual or lesbian "rabbi" in the movement. Accordingly, they could no longer even qualify as righteous gentiles! Finally in 1996, they did something worse, passing the resolution sanctifying gay and lesbian marriages.

The Talmud (Chulin 92), discussing why God does not destroy the gentiles if homosexuality is so rampant among them, replies that they don't have the chutzpa to sanctify their unions. The resolution is as follows:

CENTRAL CONFERENCE OF AMERICAN RABBIS (CCAR)

RESOLUTION ON GAY AND LESBIAN MARRIAGE

Adopted by the 107th Annual Convention of the
Central Conference of American Rabbis

March, 1996

Background:

Consistent with our Jewish commitment to the fundamental principle that we are all created in the divine image, the Reform movement has "been in the vanguard of the support for the full recognition of equality for lesbians and gays in society." In 1977, the CCAR adopted a resolution encouraging legislation which decriminalizes homosexual acts between consenting adults, and prohibits discrimination against them as persons, followed by its adoption in 1990 of a substantial position paper on homosexuality and the rabbinate. Then, in 1993, the Union of American Hebrew Congregations observed that "committed lesbian and gay couples are denied the benefits routinely accorded to married heterosexual couples." The UAHC resolved that full equality under the law for lesbian and gay people requires legal recognition of lesbian and gay relationships.

In light of this background,

BE IT RESOLVED, that the Central Conference of American Rabbis support the right of gay and lesbian couples to share fully and equally in the rights of civil marriage, and

BE IT FURTHER RESOLVED, that the CCAR oppose governmental efforts to ban gay and lesbian marriage.

BE IT FURTHER RESOLVED, that this is a matter of civil law, and is separate from the question of rabbinic officiation at such marriages.

On March 29, 2000, the CCAR "officially endorsed" same- gender unions as "worthy of affirmation through appropriate Jewish ritual" (*U.S. News and World Report*, April 10, 2000, p. 50).

Reform clergy also accelerated their rhetoric on abortion upon demand. At the end of the seventies, CCAR President Schindler had his own list. He wanted to have Jewish men who were married to Gentile women considered members in good standing under "patrilineal decent", which is against Jewish law. Interestingly, Schindler was defended by Trudy Weiss Rosmarin, editor of the *Jewish Spectator*. There were all kinds of articles and arguments back and forth. Finally, on January 18, 1980, the *Jewish Post and Opinion* published the following letter to the editor by the author:

**Trudy Weiss-Rosmarin's Son
Disagrees With His Mother**

Editor, *Post and Opinion*:

It was most interesting to read Trudy Weiss-Rosmarin's remarks (*P-O*, December 21) where she states that she put forth the anti-Torah view many years prior to Schindler that Jewish fathers married to Gentiles would determine the Jewishness of their offspring.

Actually, the Torah world is most indebted to Trudy Rosmarin and her husband for a most invaluable contribution to Torah scholarship; namely, her illustrious Gaonic son, Rabbi Moshe Rosmarin. The young Rav Moshe is a Talmudic prodigy of the caliber of the Vilna Gaon, who has been hailed by such Torah giants as Rabbi Moshe Feinstein. Among his fantastic contributions to Torah scholarship is a book that has become a classic overnight, his comprehensive commentary on Sanhedrin entitled *Dvar Moshe*.

Mrs. Rosmarin should have consulted her son.

The concept that if all the Rabbis of a generation were placed on one side of a scale, an outstanding great scholar could outweigh them all (Pirkei Avot 2:12) applies here. For Rabbi Rosmarin and his mastery of Halacha far outweigh the totality of the entire scholarship of all Conservative and Reform clerics *l'havdil* of our day. What does this Decisor say regarding the offspring of such marriages? In his discussion of the *yefat to'ar*—the Captive Woman (Commentary on Sanhedrin 48b, cf. Deuteronomy 22) who was humbled sexually by an Israelite soldier, he declares the child to be a Gentile. According to the strict divine rules of evidence that govern Jewish jurisprudence, one always knows and can ascertain through birth witnesses who the mother is. Can one apply the same strict rules and say for sure that the father of a child born to a Gentile woman was indeed her Jewish spouse?

However, it would be interesting to know, after all, what God's last views on the subject were when we last heard directly from Him. About eight centuries after God gave Moses the Torah, he declared to Malachi the last of the prophets:

> For Judah has profaned the Holiness of God which he loves and has married the daughter of a strange god. God will cut off the man that does this…out of the tents of Jacob (Malachi 2:22,23).

The choice is clear; do we listen to those who misconstrue and err in the law such as Schindler, or to God, his Prophets and their authentic disciples who have transmitted and continue today to interpret God's Torah?

Rabbi Marvin Antelman

Newton, MA

It seemed that the general public did not know that Trudy had a son who was a great Talmudic scholar who dealt with the question. Rabbis told the author that the letter was instrumental in isolating the Reform on the issue. Nevertheless, the movement continues this and other antinomian policies. Today the Reform movement outwardly embraces Sabbatian immorality in the steps of its founders who, however, were forced to keep their activities in many communities a secret.

CHAPTER XXII

THE HOLOCAUST—
SABBATIAN BURNT OFFERINGS

> The Germans will never forgive the Jews for Auschwitz.
>
> Marsha Pomerantz, *Jerusalem Post*, February 13, 1987

> "As National Socialists we see our program in our flag… In the red we see the social idea of the movement, in the white the national idea, in the swastika the mission to struggle for the victory of Aryan man and at the same time the victory of the idea of creative work, which is eternally anti-Semitic and always will be anti-Semitic." Red was socialism, white was nationalism, the swastika was the pure Germanic race dedicated to anti-Semitism. It was very simple and terrifyingly effective.
>
> Robert Payne [referring to Hitler], *The Life and Death of Adolf Hitler*, Popular Library, New York, 1973, p. 153

> How can Christians expect us to forget the murder of 6,000,000 Jews decades ago when they cannot forget the alleged crucifixion of one Jew nearly 2000 years ago.
>
> Elie Weisel

> Ambassador Joseph Kennedy had spoken to fifty of Hollywood's leading Jewish movie makers in a secret meeting (1941) in one of their homes. He had told them sternly that they must not protest as Jews, and that they must keep their Jewish rage against the Germans out of print…As a result of Kennedy's cry for silence, all of Hollywood's top Jews went around with their grief hidden like a Jewish fox under their Gentile vests.
>
> Ben Hecht, *The Child of the Century*,
> Simon and Schuster, N.Y. 1954, p. 520

> How can one chase a thousand, and two put ten thousand to flight, unless…God had delivered them into enemy hands?
>
> Deuteronomy 32:30

> It is untrue that the tyrant who rules Europe now has something of the beast in him. He is a typical child of modern man; mankind as a whole spawned him and reared him. He merely is the frankest expression of the innermost, most deeply buried instincts. That is the spiritual level to which we have sunk. Life is a tragedy, death a savior; man a calamity, the beast an ideal; the day a horror, the night a relief…
>
> Yossel Rakover d. 1943 Warsaw Ghetto

> How was it that not a single Jewish leader across the whole of Europe organized his community to rise up and physically resist the Nazis?
>
> Kalman Bar-On, *Jerusalem Post*, April 22, 1990

When the Israelites were in the wilderness, they were told to count themselves with giving a half a shekel. As it states in Scripture:

> When you take the count of the Israelites according to their number, then shall every man give a ransom for his soul unto the Lord when you number them, that there be no plague among them when you number them.[1]

In the days of King David, the warning was ignored as it states in 2 Samuel 24:

> When the anger of the Lord was kindled against Israel…

and David numbered the people directly rather than indirectly. The plague which afflicted the Israelites resulted in the death of 70,000 from Dan to Beersheva.[2]

What does this have to do with the Shoah? A.R. Butz wrote a book called *The Hoax of the Twentieth Century,*[3] which attacks the fact that over six million Jews were murdered by the Nazis. Butz and his ilk throughout the world are part of the group called "holocaust revisionists". However, great Rabbinic philosophers have stated that anti-Semitic diatribes are a punishment of sorts visited upon our people because we have neglected to do God's duty. Thus, when Jews abandoned the study of the Talmud, we were attacked as Talmudists. When we stormed the ghetto walls as they came tumbling down in Europe

and were eager to assimilate into Gentile society, we were accused of being clannish. Applying their reasoning to this situation, we made a terrible mistake at the end of World War II by proclaiming numbers. Our Rabbis, with the exception of homiletic stories, did not enter into body counts in the wake of the destruction of the First and Second Temples.

More important than that, one does not find body counts in the books of Jeremiah or Lamentations about the First Temple destruction. Depending on certain catastrophic events, the Torah either remains silent on the body count (e.g., the Golden Calf) or enumerates them, e.g., the 24,000 killed because of Zimri ben Salu having sexual intercourse with a pagan woman (Numbers 25).

When Jews enter a synagogue to make a quorum, we are not counted directly but indirectly. A verse from Scripture is recited that has ten words. The Jewish contribution to civilization and its role is that of a kingdom of priests and a holy nation.[4] Our people are measured qualitatively, not quantitatively.

Perhaps one of the most eloquent descriptions of human impact on eternity by a poet is that of Henry Wadsworth Longfellow. Speaking of the qualitative contribution of humanity, he wrote, "departing [they] leave behind them footprints on the sands of time."

Nevertheless, the quantitative numbers are there, and during the week of the Shoah following Passover in Israel, there is a day called Yom HaShoah, which commemorates the murder of the Jews by the Nazis. For a whole week, twenty-four hours a day, two TV stations broadcast the reading of six million plus names of victims who are known to have perished.

There is a direct line between the Sufi and the Shoah. The word Holocaust is pejorative. It means burnt offering, and if one checks a dictionary prior to World War II, he will find only that one definition. David Zeitlin has inveighed against the term, and so have other historians who want to know who hung this word upon us.

In the idolatrous ancient roots of the Sufi, one finds the deity Maklu worshipped in ancient Assyria with burnt offerings in a witchcraft rite.

Jacob Frank received financial remuneration from the Aga of the Sufi to aid him in the Frankist plans to exterminate Jews and Judaism[5] in Bucharest, Romania on November 6, 1757.

The practice among the Sabbatians when they circumcised their children was to burn the foreskins,[6] according to a Sabbatian family member who wished to convert to Judaism through our Rabbinic Court. Present at that meeting were Rabbi Yitzchak Dubovick and Dr. G. Schlessinger. Interviews with the Rabbinic Court continued for several years thereafter with respect to Sabbatian practices. The foreskin burning was called a *kalil*, burnt offering or holocaust, and represented the ultimate extermination of Israel.

In the case of those Sabbatians who outwardly professed to be Jews, the child on the day of his circumcision was secretly baptized into Christianity. Professor Judah Leibes of the Hebrew University, in his *Sabbatian Secrets*,[7] documents two such cases, one being that of Jonathan Eibeschutz (1690-1764), who was baptized as a Lutheran, and Moses Porges (1781-1870). Porges kept a diary, part of which has been translated into English and appears in the book *The Militant Messiah*,[8] by Arthur Mandel.

In the summer of 1989, I met with Professor Hillel Levine, an expert in Sabbatian studies who had discovered the Frankist Diary, to ask his opinion of the hidden Sabbatian language in the ordination certificate given by Eibeschutz to Moses Mendelssohn, which states, *kalil tifferet birosho natati* ("the holocaust of *tifferet* I have placed on his head", i.e., the destruction of the Jewish people). This has been discussed in great detail in chapter XVI, and can be innocuously read *k'lil*. However, the word *kalil* (and not *k'lil*, the innocuous rendering) means burnt offering.

Tifferet was one of the Kabbalistic *s'phirot* (spheres, or emanations) in which Sabbatian mysticism places the God of Israel and the Israelites. It is to be exterminated and offered as a burnt offering, i.e., "holocaust", as part of its New Age aspirations.

Eibeschutz succeeded in his lifetime in publishing only two of his books, the *Kraiti Uplaiti* and a

defense against the attacks against him by Rabbi Jacob Emden who had exposed his Sabbatian activities. After his death, several others were published.

Among the accusations of Rabbi Emden was that Eibeschutz's Halachic works had double meaning. They could be read one way as works on Jewish law. However, from another angle, they are instruction books on how to destroy the Jewish people.

Kraiti Uplaiti deals with the laws of *Kashrut* involving ritual slaughter of animals, dairy and meat consumption. The whole panorama of dietary laws are part of the code of Jewish law called *Yoreh De'ah*. Under the last section of laws of mixtures are laws concerning ovens and utilizing ovens for milk and meat. Puzzlingly, under the laws of koshering with salt, one can kosher meat by roasting to remove blood. Eibeschutz makes an inordinate number of references to burnt meat. Could this be an allusion to the "holocaust"?

The alleged *Diary of Adolf Hitler,*[9] which this writer does not believe is his diary, nevertheless was published to get a Gnostic message across. Here is a cogent excerpt alleged to have been written by Hitler:

> I spoke too soon. Tonight, I attended a ceremony at which a human sacrifice took place. The man sacrificed was a young gypsy vagrant that members of the Order had apparently captured as he wandered the streets of Munich. The object of this sacrifice was to materialize an elemental being, an incubus, for the purpose of impregnating a young Aryan girl, a member of the Order, in hopes of bringing forth a child through this union, who would be a precursor to the Master Race. Although the Order was partially successful in materializing an entity, the impregnation never took place. However, the idea of human sacrifice to appease certain cosmic forces was altogether a valid concept that had been used in the past. But it had to be practiced on an extremely large scale. Perhaps a plan could be devised to rid the present world of inferior races, and at the same time make room for the coming super race. On a large scale, great quantities of life forces could be released serving as a powerhouse of cosmic energy, and at the same time one could do the world a great favor by ridding it of the inferior races. (*Diary of Adolf Hitler*, page 63)

The obscenity of the burnt offering concept has been dealt with by several outstanding personalities from Rabbi Yitzchak Hutner to Hillel Seidman in his book *United Nations Perfidy and Perversion* (NY: MP Press, 1982). He devotes an entire chapter to it, entitled "What's in a name?" Here are some excerpts:

> The noted psychologist, Professor Bruno Bettelheim, himself a survivor of the German concentration camps of Dachau and Buchenwald, is outraged by the use of the term "Holocaust". He writes of his feelings in the book *Surviving* (New York: Alfred Knopf, 1979).
>
> While the event, when named as mass murder most foul, evokes the most immediate, most powerful revulsion, when it is designated by a rare technical term, we must first in our minds translate it back into emotionally meaningful language. Using technical or specially created terms instead of words from our common vocabulary is one of the best-known and most widely used distancing devices, separating the intellectual from the emotional experience. Talking about "the holocaust" permits us to manage it intellectually, where the raw facts, when given their ordinary names, would overwhelm us emotionally—because it was catastrophe beyond comprehension, beyond the limits of our imagination, unless we force ourselves against our desire to extend it to encompass these terrible events.
>
> This linguistic circumlocution began while it all was only in the planning stage. Even the Nazis—usually given to grossness in language and action—shied away from facing openly what they were up to and called this vile mass murder "the final solution of the Jewish problem". After all, solving a problem can be made to appear like an honorable enterprise, as long as we are not forced to recognize that the solution we are about to embark on consists of the completely unprovoked, vicious murder of millions of helpless men, women and children. The Nuremberg Judges of these Nazi criminals followed their example of circumlocution by coining a neologism out of one Greek and one Latin root: genocide. These artificially created technical terms fail to connect with our strongest feelings. The horror of murder is part of our most common human heritage. From earliest infancy on, it arouses violent abhorrence in us. Therefore, in whatever form it appears, we should give such an act its true designation and not hide it behind polite, erudite terms created out of classical words.
>
> Bettelheim arrived at a logical conclusion that emerged inevitably from the facts. To call this vile mass murder "the holocaust" is not to give it a special name emphasizing its uniqueness, which would permit, over time, the word becoming invested with feelings germane to the event it refers to. The correct definition of "holocaust" is "burnt offering". As such, it is part of the language of the psalmist, a meaningful word to all who have some acquaintance with the Bible, full of the richest emotional connotations. By using the term "holocaust", entirely false associations are established through conscious and unconscious connotations between the most vicious of mass murders and ancient

> rituals of a deeply religious nature.
>
> Using a word with such strong unconscious religious connotations when speaking of the murder of millions of Jews robs the victim of this abominable mass murder of the only thing left to them: their uniqueness. Calling the most callous, most brutal, most horrid, most heinous mass murder a “burnt offering” is a sacrilege, a profanation of God and man.
>
> Yet this “sacrilege and profanation of God and man” is perpetrated by almost everyone, routinely. Particularly at fault are the many writers who, in discussing the mass murder of European Jews, use the word “holocaust” without further elaboration or specification. “Holocaust?” Is this the expression to convey even a fraction of the suffering, pain, and despair inflicted by the Germans on the Jews in Europe? Is it even a pale reflection of what really happened? Does it even come close?
>
> The word “Holocaust” conveys some anonymous, impersonal, intangible, nebulous, almost abstract concept, both undefinable and elusive. Yet the word was and is used so often, so generally and automatically, that it has become entrenched in the lexicon. It is so integral a part of colloquial discourse on the subject that it is nearly impossible to purge the language of the distortion. Even Jews are prey to this verbal laxity.
>
> Was it the Holocaust that tortured and killed every Jewish man, woman and child caught on an entire continent from the Baltic on the North, to the Balkans on the South, from the Volga on the East, to the Seine on the West? Was it this intangible “Holocaust” or was it, in reality, a mass of Germans of all persuasions, classes, segments, walks of life, and ideologies who committed the organized, systematic murder of every Jew in their grasp during four full years, day in, day out, across a whole continent?

According to Rev. Robert A. Graham, an American Jesuit historian (*Eivilta Catolica*, March 1975), the Nazi extermination machine was invented by a Roman Catholic theologian, Professor Josef Mayer, a teacher of moral theology at the Theological Academy in Paderhorn, Germany, who wrote a report prompting Hitler to eliminate about 100,000 German and Austrian mental patients, epileptics, feeble-minded and deformed persons in gas chambers and cremating them in 1940-1941. Afterwards, the equipment was shipped eastward. Simon Weisenthal referred to these initial extermination sites as “schools of genocide”. The individuals most responsible for “…this medieval horror”, Hitler’s personal physician, Karl Brandt and other Nazi doctors were hanged. Hitler’s euthanasia order was issued in October 1939, but it was predated to September 1, the first day of World War II, “as though to indicate that it was connected with the war issues.”[10]

Nevertheless, there is a Gnostic Sufi chain in the twentieth century beginning with exterminations but not necessarily burnings.

Thus, during the months of June and July 1915, the Sultan of Turkey issued orders for the massacre of the Armenians right after Sufi Whirling Dervishes danced in front of him. Those orders resulted in the mass murder of Christian Armenian men, women and children. This was followed by the murder of approximately five million Russian dissidents under Lenin for the sake of order in the Revolution. Stalin exterminated the peasant class of Kulaks, estimated to be about four million, helping to solve the problem of entrepreneur farmers and their threat to Communism.

This was part of a reign of terror called the “Great Purge”, or *Yezhovshchina*, which historians have estimated killed eight to ten million people. With such teachers as these, and world apathy, Hitler realized he could get away with it.

Now there are some rumblings that Adolf Hitler may have had some Jewish blood imparted to him by a Jew named Frankenberger, who supposedly had a liaison with his grandmother Maria Anna Schicklgruber (1795-1847). Indeed, a prominent attorney in New York City, Jerrold Morgulas, wrote a book called *The Torquemada Principal* (Wade Rawson, 1980) which advocates this thesis. There is no truth to this. Rather, Hitler was really the product of an adulterous relationship between his mother, Klara Polzl, and a Sabbatian Frankist (1861-September 21, 1928), who was Hitler’s real father. The Frankist Sabbatians had a ritual on the 9th of Av, which is observed by Jews as a fast day commemorating the destruction of the First and Second Temples. This night, the Sabbatians secretly observed as incest and adultery night. However, there is a persistent rumor that Klara was artificially inseminated that night.

Since the Jewish calendar is lunar, the 9th of Av can occur in July or August. Checking the calendar, the 9th of Av, 1888,—the date of Hitler's probable conception—fell on July 20, 1888, approximately nine months prior to April 20, 1889, the birthday of Adolf Hitler.

A 1933 *New York Times* article dealing with Hitler's alleged Jewish origins maintained that there was Jewish blood on the Stronnes side—Hitler's maternal grandmother—a family which converted to Catholicism from Judaism in Vienna in the 1850's. Rabbinic Court testimony claims that not only Hitler's real father was a Sabbatian, but his maternal great grandfather as well; i.e., Klara's maternal grandfather, who fathered her mother out of wedlock.

There is evidence that Hitler maintained close contact with Sabbatians throughout his lifetime. In fact, his personal astrologer Erik J. Hanussen (murdered in the woods outside of Berlin in February 1933) was a Sabbatian who was called "the prophet of the Third Reich" and "magician of Berlin". His real name was Hershel Steinschneider, born in Vienna in 1889, and he was the first cousin of Moritz Steinschneider (1816-1907), discussed in chapter XII.

At the end of World War II, a Nazi cache of Zyklon B for 20 million people was found being reserved for the extermination of non-Jews. Historian Max Dimont (DJH, p. 389) claimed Hitler planned to kill 10 million non-Germans annually. The nucleus of the New Age movement of today by and large subscribes to the concept of exterminating undesirable people. For example, Barbara Marx Hubbard, author of *The Book of Co-Creation,* states that one-fourth of humanity "must be eliminated from the social body". Among her gurus are Shirley MacLaine and Rupert Sheldrake.

With New Age charitable trusts such as the Youngwood Institute, one finds disgust of the Jewish and Christian groups that have to be exterminated. Accordingly, in the next "burnt offering" being planned, religious Jews and so-called fundamental Christians are at the top of the list.

Interestingly, according to the *New American* (October 30, 1995), Barbara Hubbard has coordinated her activities with the Soviet Peace Commission, which was established by Stalin to carry out penetration and subversion of foreign countries. She is also a former director of the Federal Union founded by Fabian Socialist scholar Clarence Streit.

In order to effectuate these plans, a popular trust has been established called the Gorbachev Foundation, which is housed at the Presidio in San Francisco. Their activities attracted several people, such as Microsoft wizard Bill Gates, media mogul Rupert Murdoch, futurist Alvin Toffler, Senator George Mitchell and the late Carl Sagan.

At a convocation held in 1995, the foundation set the year 2000 to target the priorities, values and actions necessary to exterminate one-quarter of the world's population in the name of humanism. Gorbachev declared that "we have to... gear consumption more to people's cultural and spiritual needs...and within the framework of the laws, we shall have to address the problem of controlling the world's population" (*New American*, October 30, 1995). The control as conceived by these people would be through the United Nations eventually becoming a global governmental power.

Hitler embraced the 19th Century Austrian anti-Semitic politicians Georg Von Schoenerer (1842-1921) and Karl Lugar (1844-1910), mayor of Vienna. Chapter XVIII documents how these people were backed by the Vienna Sabbatians.

If one were to ask who was primarily responsible for the Shoah, the blame constantly shifts everywhere else other than Nazi Germany. One example is the Poles, who cooperated unstintingly with Hitler, in contradistinction to the Danes, who protected every Jewish citizen from extermination. However, if one were to ask the Rabbis—those who read the mind of God—who was responsible, it is us, the Jews.

Accordingly, great Rabbis have warned as far back as the middle of the eighteenth century that if the Sabbatians were not stopped, there would be mass destruction of the Jewish people. Rabbi Jacob Emden, who wrote fourteen books exposing the Sabbatians from 1751-1768, repeats continuously, "I have written

this for a later generation”, warning that if we don’t stop these people, we do this at our own peril.

In the nineteenth century, Rabbi Elchahan S. Wechsler (d. 1894) of Germany wrote his *Azhara* (1881), warning of dreams he had of Jews being rounded up, taken to concentration camps, exterminated and burned. Many tried to silence him and dismiss him as a nut. He was a prophet of the Shoah, and was persecuted.

Rebbe Zushya of Annopol (1772) said, “We must not stay in this place; Jewish blood will one day be spilt here; I can sense it, I can feel it.” The place: Oswiecim, later renamed…Auschwitz!

In 1889, the Shinever Tzaddik said, “Say *Tehillim* (Psalms)! I can sense that a man who will be even more evil than Haman has just been born. Pray that he dies a premature death!” The date: April 20th, on the very hour of Adolf Hitler’s birth.

In 1896, the English author M. P. Shiel wrote a story about a future band of monstrous criminals that ravage across Europe, slaughtering and burning their victim’s corpses. The story was entitled *The SS*.

In 1929, the Chafetz Chaim said, “The 12 million dead of the Great War? That was child’s play. The real thing will start in 10 years time!”

Nevertheless, Scripture is emphatic and prophetic on this point. For example, consider Leviticus 26:3-45, when God warns the Israelites that if we do not walk in his ways and do his commandments, we will suffer and will be uprooted from our homeland, and shall be overrun by our enemies ending with, “remembering the covenant of our ancestors”. Later we are told that if we do not go in the path of God, we will be thrown out of our country and scattered among the nations (Deuteronomy 4:25-32).

More graphic descriptions of punishment awaiting a recalcitrant Israel are to be found in Deuteronomy 28:15-68, with all the plagues of the exile being vividly described in Deuteronomy 28:62, and as a persecuted minority in Deuteronomy 28:63:

> And it shall come to pass that as the Lord rejoiced over you to do you good, to multiply you, so the Lord would rejoice over you to cause you to perish and to destroy you.

So it was in 1922, five years after the English Balfour Declaration giving the Jewish people a mandate to settle in Israel, that the great Rabbi Meir Simcha of Dvinsk warned that if the Jews of Europe would not settle in Israel after being given a chance to settle the land, that we would be destroyed. He also warned in his commentary on Leviticus; *Meshech Chachma*, because the Jews of Germany regarded Berlin as their Jerusalem, that they would pay (v. 26:44). God in His mercy not only provided Rabbinic warnings, but even had secular men of letters touring Europe prior to World War II, who communicated to the Jewish people the awaiting destruction, for example, Vladimir Jabotinsky (1880-1940) and Max Nordau (1849-1923). They told Jews to immigrate immediately to the Promised Land.

In the summer of 1969, our family visited and lived in Israel in the city of Givatayim, a suburb of Tel Aviv. We rented an apartment from the Shanee family. They were in the printing business. I asked Mr. Shanee, who was born in Poland, what made him come here? He replied:

> I listened to Jabotinsky speak in our town. The next day I packed my bags, made arrangements with a certain party to sell my business and we went off to Israel. Most of the people who heard Jabotinsky thought I was crazy. Unfortunately, everybody in my town was exterminated by the Nazis.

A most savage pogrom occurred in the city of Kishinev in the province of Bessarabia on Sunday, April 6, 1903. The following is a description of the carnage:

> A mob of Russian teen-age ruffians, undoubtedly acting upon a given signal, rushed through the city streets to attack and loot Jewish stores and homes. The police made no attempt whatever to interfere. In the evening, looting gave way to killing. For nearly twenty-four hours, while the local police studiously avoided leaving their barracks, Jews were hunted down and murdered. At last, at 5:00 p.m. of the afternoon of April 7, a telegram was received from von Plehve himself, and an hour later large detachments of troops, fully armed, appeared on the central streets to disperse the mobs. By then, of course, the rioters had largely accomplished their task. Fifteen hundred stores and homes had been gutted. Forty-five Jews had been killed, eighty-six wounded or crippled. Russian eye-witnesses described people

torn in two, babies' brains splattered, bellies split open, tongues cut out, women with breasts cut off, men castrated, blinded, hanged, hacked to death.

The Course of Modern Jewish History, Howard Morley Sachar

Jabotinsky, who was at the time a famous Russian investigative reporter, described the blood bath and concluded that we Jews must have our own homeland, and must form militias to prevent such tragedies. A theme which he repeated during his warnings to the Jews of Europe to get out was the following anecdote:

> Once after the Kishinev pogrom under a heap of garbage I noticed a piece of parchment, a fragment of the Torah. I picked it up and carefully removed the dirt. Two words stood out: *b'eretz nochriya*, "in alien land". This scrap of parchment I nailed to the door of my home. For in these two words out of the book of Exodus[11] is told the entire story of the Jewish problem.
>
> (*Jerusalem Post*, May 6, 1986 p.8.)

Jabotinsky also said affectionately to the people, "my children, learn to shoot".

A whole plethora of Rabbis took it upon themselves to leave Europe, but not enough to make an impression on the majority of Jews there. Rabbi Meir Simcha of Dvinsk wrote a letter in 1922 to the Keren HaYesod, an organization involved in setting up funds for the settlement of Israel.

In the letter he asks a question. "What is worse, profaning God's name, or profaning the Land of Israel?" He said that the latter was worse, because when the Israelites had sinned with the golden calf, which profaned the name of God, there was a chance for absolution. Not so with the spies who despised the Land, who perished with the generation with the exception of Joshua and Caleb. The Rabbi went on to say that if we do not settle the Land, punishment would be repeated because we failed to learn the lesson of the spies.[12] And he quoted from Jeremiah:

> How long will you try to evade the obligation?[13]

Another great Decisor of that period, the Chafetz Chaim (d. 1933), made plans himself to settle in Israel, but died of old age and told his disciples to settle there. Rabbi Eliyahu Klatzkin, Chief Rabbi of Lublin, took up the call and settled, as well as his illustrious brother-in-law, Rabbi Shlomo Kahana (1869-1953). Another Rabbi Kahana (Kalman), left Europe to become a signatory to Israel's Declaration of Independence, and a member of the Knesset.

Meanwhile, the "High Priest of the Return", the Chief Rabbi of Israel under the British mandate, Rabbi A.I. Kook, wrote and preached extensively to the Jews all over the world to come and settle. He warned that a slaughter would befall those who forsook Zion. As it states:

> I will destine you to the sword and all of you shall kneel down to the slaughter because when I called you, you did not answer, when I spoke to you, you did not hear and you did what is evil in my eyes and you chose that which was not my will. (Isaiah 65:11-12).

Rabbi Kook's distinguished disciple, Rabbi Ya'akov Moshe Charlap considered those who denigrated the Land of Israel, who were otherwise religious and who accepted the Torah, as *Apikorsim*, heretics. He said that Scripture utilizes the same word *morasha* which occurs only twice in the Torah, once to describe the Torah (Deuteronomy 33:4), and once the Land of Israel (Exodus 6:8).

Morasha means "heirloom" (and is often mistranslated as "inheritance"). But it actually denotes something more precious than "inheritance". Rabbi Charlap said those who diminish from the Land of Israel are considered heretics in the same sense as those who would diminish a word from the Torah.

During World War I, Rabbi Kook was in England at the time of the 1917 Balfour Declaration. There he encountered self-hating Jews of two types—religious, who had relegated their Zionism to oblivion, and Communist Socialists, who inveighed against the Declaration and the return to Zion.

Rabbi Kook distributed excommunication notices in London against any Jew who expressed publicly

such pronouncements. He quoted a well-known prayer in his edict,[14] "You are one and your Name is one, and who is there like your people, Israel, one nation in the Land."

Rabbi Kook stated that there are those who say "You are one and Your name is one" but do not acknowledge the greatness of Zion, and there are those who acknowledge the greatness of Zion but do not acknowledge the uniqueness of God. Would that there be a reconciliation.[15]

Hindsight is 20-20 vision and, thus, thousands of books have been written since documenting the Shoah, but very few dealing with its theology. Among the latter are the books *Sarvanay Geula*,[16] which means "those who refuse redemption", and *Shoah Min HaShamayim*,[17] which means "the Shoah from Heaven".

In the latter book, the author claims that, because we Jews embraced nationalism and socialism, which became new idols to replace God, that it was inevitable that National Socialism would be the tool to destroy our people in Europe.

Indeed, even though Hitler in his later years did condemn Karl Marx and Marxism, the fact of the matter is that National Socialism was Socialism and that, indeed, early Nazi regalia showed pictures of Karl Marx and Nazi emblems with the hammer and sickle, as shown in the illustration on the next page, taken from the book *Nazi Regalia*.[18]

Once we realize that the regalia is a dead giveaway of the Nazi connection, we can then better begin to understand why there was a treaty between Communist Stalin and Hitler. The treaty provided that Stalin would remain neutral against Hitler. It began in August, 1939, and terminated with the invasion of Russia by Hitler in June of 1941.

It would also better explain why leftists and Sabbatians cooperated with Hitler. This includes such infamous personalities as a practicing Christian named Waldemer Von Oppenheim. He was a member of the Board of Directors of I.G. Farben, sentenced to death at the Nuremberg trials and executed. He was considered a Jew under the Nuremberg Laws, but Hitler had him exempted as an "Honorary Aryan".



Nazi Labor Day Emblem
Depicting Young Karl Marx, Hammer and Sickle
Jack Pia, *Nazi Regalia*, Ballantine 1971

Among the illuminati types of that era was Catholic Cardinal William Henry O'Connell (d. April 22, 1944). A predecessor of Cardinal Cushing in Boston, O'Connell had been the subject of a thesis by James O'Toole of Boston College, that was published as a book entitled *Militant and Triumphant* (Notre Dame, 1992). O'Connell was a degenerate known for his homosexual and other sexual perversions. One of his

favorite homosexual suitors was a Sabbatian Harvard professor (private communication from a source who wishes to remain anonymous).

O'Connell was very close to the Yankee aristocratic family known as the Drapers, textile moguls, and had spent time with them in Rome. O'Connell and his Sabbatian partner schemed and dreamed of the ultimate destruction of the Jews. He made sure to be present at the election of a new Pope in Rome, who he envisaged would be the type of individual who would cooperate with Hitler in the future extermination of the Jews—namely Pope Pius XII.

We should also not forget that Professor Antony Sutton documents well in his *Wall Street and the Rise of Hitler* how the socialist radicals, members of Colonel House's Council on Foreign Relations—whose acronym CFR stands for Carnegie, Ford and Rockefeller—consistently backed Hitler, John D. Rockefeller personally sending his best public relations man, Ivy Lee, to help enhance Hitler's image. In the best seller *Who Financed Hitler?*[19] it is stated that Hitler kept a picture of Henry Ford on his desk at all times, even during World War II when he was fighting the United States. Ford is infamously known for his book *The International Jew*, and his constant anti-Semitic diatribes appeared in *The Dearborn Independent*.

What is often forgotten is that much of American anti-Semitism during the 19th century was aggravated by none other than Karl Marx, who was given a free hand in Horace Greeley's *Herald Tribune* to write diatribes about the Jews (as was discussed in Volume I of this book), and which Marx published in his infamous *A World Without Jews*.

John D. Rockefeller also contributed to anti-Semitic defamation, but much more subtly. He was one of the powerful financial backers of the infamous Father Coughlin, a demagogue who took to the airwaves blaming the Jews for the ills of the depression and other American problems.

What were the Reform and Conservative movements doing during the Shoah in the United States? Consider Stephen Wise, head of the Reform movement in the United States during World War II, who tried to undermine any overt activities and demonstrations against Franklin Delano Roosevelt's low-key attitude towards the Jews.

As the slaughter was going on in Europe, Wise was more interested in his own gratification. Wise was both a Communist and a Sabbatian. That he was a Communist was attested to by Maurice Malkin, a member of the Communist party who returned to Judaism, in his book *Return to My Father's House*.[20] Wise was a Sabbatian, as was shown in Helen Rawlinson's book *Stranger at the Party*,[21] although she did not realize this. In her chronicle of a sexual encounter with the so-called Rabbi Wise, she describes how Wise had sex with her in his office on his conference table, and quoted the verse from Psalms which Sabbatians did when they engaged in sexual intercourse.

My Father, Harry Antelman (1899-1992), a *Vaad Hatzala* (European Jewry Rescue) activist, considered Wise a murderer. Jabotinsky activist Elchanon Ben Ami wrote of Wise:

> When Jabotinsky came out with the evacuation plan for the Polish Jews, Stephen Wise in a speech at the Commodore Hotel called him a traitor. I was there and told him what he deserved. He knew about the gas ovens but kept silent, not to embarrass his friend Roosevelt. Even worse, he went to Washington to have Hillel Kook, who tried to save Jews, deported. Dr. Hillel Seidman was correct in what he wrote about the traitor, who *was a great Jew among the Gentiles.*
>
> *Jewish Press*, Friday, October 24, 1986, p. 56

As the religious Jews in the United States and their counterparts in the free world mobilized their efforts to help their brethren and formulate an organization called the *Vaad Hatzala*, the Conservative and Reform communities went about their merry way ignoring these activities. So-called establishment organizations as the American Jewish Congress, American Jewish Committee and *B'nai B'rith* did virtually nothing. The JDC (Joint Distribution Committee), under the watchful eye of the Warburgs, skillfully raised money for that purpose, and kept it locked up in places such as Switzerland. On too many

occasions, they purchased food that was not kosher, to callously feed religious Jews. JDC Swiss agent, Saly Mayer, together with Nathan Schwalb of *Hashomer Hatzair* (a Moses Hess-type Communist youth movement), purposely sabotaged a *Vaad* prearranged rescue of about 120,000 Jews after they had succeeded in bringing the first train load of 1,210 Jews from Theresienstadt to Switzerland in February 1945.

During the Shoah, the two-faced Stalin, who was directly responsible for the murder of hundreds of thousands of Jews, masterminded a plethora of organizations to raise money from Jews to support Communism. He accomplished this under such euphemisms as the Russian War Relief, which was promoted even by naive religious Jews. However indebted to the Red Army many Jews were for liberating concentration camps, it should be remembered that the Soviet love for the Jews manifested itself in the numerous rapes by Red Army personnel of "ungrateful" Jewish women who did not volunteer their charms to the liberators.

Another scandal was documented in Ben Hecht's *Perfidy,* which the Communist and Socialist parties of Israel tried to suppress by raiding libraries throughout the United States and simply stealing the book. This author was able to find a copy in an obscure New England community library and photocopied it. However, the American Zionist Federation, dominated by the left, had a book list, and every book cost money except for one that was available free of charge, which was called *Ben Hecht's Perfidy, An Analysis of His Rewriting of History* (NY, 1962.) It was published by the American Section of the World Zionist Organization and the Jewish Agency.

Ben Hecht chronicles how the establishment organizations ignored observant Jews during the Shoah because they didn't want religious Jews inhabiting the new age Communist Israel that they had envisaged. Their rescue missions involved religious children that they brainwashed and tried to separate forcibly from their religious practices. Not only was this perpetrated upon Jewish refugees during the Shoah, it also happened in the 50's, when Yemenite families immigrating to Israel were shocked to find that their children had been kidnapped and sold for adoption, to line the coffers of the national socialist party of Israel, called the *Histadrut*.

Natan Shifris, a graduate student at Hebrew University, was able to document approximately 5000 cases of kidnappings. He was "rewarded" by the *Histadrut* under Rabin for this politically- incorrect documented investigation with a sentence of eight years in prison. Only a huge public outcry resulted in his release in the Spring of 1997, after six years of false imprisonment.

The Yemenite community could not imagine in its wildest dreams that Jews could be capable of kidnapping and breaking up families of their fellow Jews, or be capable of such cruelty. They could not understand the Communist ideal of eliminating the opiate at all costs.

One of the leading personalities of the *hatzala* operations in the United States was the late Irving Bunin. His work was chronicled by his son, Rabbi Amos Bunin, in his book *A Fire in His Soul*.[22] His book documents the indifference and apathy of the Conservative and Reform movements, as well as the JDC fiasco. Indeed, there is a plethora of literature to back up every statement which has been made here, which is beyond the scope of this book.

One of the ironies of the Shoah is that Zyklon B, the crystalline solid material that produced cyanide when released to the atmosphere (incidentally an American invention for use against insects, whose patent had expired), was manufactured by the Degussa Corporation in the City of Dessau. It should be recalled that Moses Mendelssohn came from that place. The great Rabbi Moshe C. Luzatto (1707-1747), in his book *Mesilat Yesharim,* discusses the effect of non-kosher food upon the Jew. He states: "just as there is poison to the body, non-kosher food is poison to the Jewish soul." Can it be said that it is a coincidence that Mendelssohn of Dessau (who was ordained to exterminate the Jewish soul, and his philosophical poison infected the Jewish mind) and Zyklon B (which poisoned so many Jewish bodies to death) both came from Dessau?

Actually the Shoah, while operating publicly under Hitler, was often orchestrated by the Communists "to eliminate the opiate".

Inside the Nazi Party there was a powerful pro-Stalinist element headed by SS General Heinrich Mueller, who was in charge of the Gestapo and the concentration camps. Mueller reported clandestinely to Lavrenti Beria, Stalin's secret police head. In 1945, Mueller fled to Moscow and helped the Stalinists consolidate control over Eastern and Central Europe.

These pro-Soviet Nazis were just as responsible for the Shoah as the anti-Soviet Nazis. From the beginning Stalin approved the destruction of religious Jewry, and even directed Mueller through Beria to slaughter millions of Russian war prisoners who Stalin considered "traitors". President Roosevelt fondly called him "Uncle Joe".

There were also many direct Soviet atrocities. For example, a torpedo from a Soviet submarine sank the Jewish refugee ship *Struma*, in February 1942. The former Danube cattle boat, unseaworthy and overcrowded, was carrying 70 children, more than 260 women and more than 420 men, trying to reach Israel, when the Soviet submarine sent her to the bottom. Only one man, David Stoliar, survived. The book which reveals the truth about the sinking of the *Struma* is called *Black Sea Navy in the Great Patriotic War*. Written by G.I. Vaneyev, it was published by *Voyenizdat*, the publishing house of the Soviet Defense Ministry.

There is a nagging feeling that my Rabbinic colleagues, members of the Supreme Rabbinic Court of America, and I have had in discussing certain aspects of the Shoah, that we may never ever know who were the true handlers of Hitler. For example, the writings of a Buddhist guru in *Conspiracy Digest*, maintain that in Hitler's earlier years, a pagan Buddhist elite (who may have a Sufi link) also envisioned a world without Jews. Historically, this elite was linked with the Jesuits as profiteers of the slave trade, which had been popularized in the historically well-documented fiction work, *Shogun*. Accordingly, both personnel and money were given to Hitler by this group.

Historical investigator, Richard Gilman, traced the centers of this group to Hiroshima and Nagasaki, where their evil tyrannized the cities. Ironically, the population of Nagasaki had, according to Gilman, over fifty percent of so-called Christians living there. Is it possible that those scientists who worked on the atomic bomb who felt that dropping the bomb on Japan rather than Germany was a mistake, were themselves mistaken? I say this ascribing to what is clear cut in Jewish law, that irrespective of Japanese involvement in the Shoah, it was a proper decision to use the bomb, if the information was accurate, and that the alternative would have cost half a million dead fighting men. For Jewish law equates life for life, and does not differentiate between a civilian and a soldier. Neither has redder blood than the other.

It should also be mentioned that there were numerous cases of Japanese saving Jewish lives, as did one Japanese ambassador who issued passports to many Jews, enabling them to escape from Lithuania and parts of the Soviet Union. Also we must note the kindness of the Japanese who, against orders of the Nazis to mistreat the Jews, provided the Jews a safe haven in Shanghai. The reason for this was that the Lomzer Rav, one of the refugees there, convinced the Japanese that the prejudice of the Nazis against the Jews was similar to that of the Occidentals against the Orientals.

It should also not be forgotten that it was Jewish Communists who, though inferior in numbers, dominated the Council of Jews in Warsaw, whose metropolitan area had about 500,000 Jews.

The Bundist work organization vilified Jabotinsky and called him a charlatan when he called on the Jews of Poland to leave and go to the Land of Israel. Jabotinsky spoke of arming one-half million Jews in Poland against the Nazis should they come to power. But in the early days of the invasion of the Jewish ghetto, this was the last thought on their mind. An irony of history is that the Warsaw Ghetto uprising was headed by Communists who finally realized, in their emaciated numbers, that there was no other choice but to fight or die.

Among the Nazi concentration camps of Europe was the "country club" Theresienstadt. At

Theresienstadt was imprisoned Leo Baeck, considered the so-called "Chief Rabbi of European Reform Jewry". What he really was doing in Theresienstadt was presiding as chief Sabbatian over the New Age style destruction of the European Jewry according to the hidden agenda of the Reform movement, which Professor Gershom Scholem and other academic scholars have shown was a Sabbatian project. Of course, at the end of the war, Leo Baeck had trouble explaining how he had survived, so he fabricated a story that the Gestapo had taken another person by mistake. Somehow or other people accepted this, never thinking the obvious impossibility of such a mistake due to tattoos that appeared on the forearms of Jews. The Gestapo, in their own perverted way, were not sloppy.

I once cornered one of the top scholars of the Reform movement of the Hebrew Union College at Brandeis University and asked him about Leo Baeck's story. He stammered and stuttered, and finally said, "it stinks". Even he, as a scholar of the Reform movement, knew there was something radically wrong, something rotten in Denmark.

We end this chapter the way we began. We speak of the qualitative destruction of the Jews. It is well known in history that subjects were willing to sacrifice their lives for people they considered their sacred or divine rulers. The subjects of the Pharaohs were willing to sacrifice their lives rather than allow any harm to come to any one of their royal families. This was true especially of the Japanese and their attitude towards their Emperors throughout history. Indeed, in the 16th century, Cortez found in the invasion of Mexico that the Aztecs were willing to lay down their lives to protect their divine ruler Montezuma.

The qualitative nature of the Jewish people was such that devoted Jews would sacrifice their lives to save their great Rabbinic mentors, and vice versa. That is why there are several volumes of a book called *Eyleh Ezkera* which means "these I will remember".[23] Each volume is replete with stories and pictures of individual Rabbis who perished in the Shoah.

I have personal knowledge of one case. I was ordained by Rabbi Naftali Tzvi Yehuda Riff, great grandson of the Natziv whose name he bore, who lost his parents and brother in the town of Zager in Lithuania. One of thirty-nine exterminations mentioned in Volume 1 occurred on Kol Nidrei night, Yom Kippur, as the entire town was in the synagogue praying. The Nazis burned the synagogue with everyone in it.[24]

Had the Nazis succeeded in just butchering those Rabbis mentioned in each volume of *Eyleh Ezkera*, irreparable damage would have been done to our Torah and our people without having to kill the millions they did.

The question is asked, why did God spare the Jews of other countries such as the United States, South America, England? With respect to England, Jews had settled there, but had been expelled in 1290 and had come back in the 17th century under Cromwell. In the United States and in South and Central America and Canada, Jews began to trickle in upon the discovery of the new world. The curse of the Torah is (Deuteronomy 28:65):

> and among those nations shall you have no repose and there shall be no rest for the sole of your foot.

There has to be an induction period when the Jews feel a certain amount of security, and then they are expelled and/or exterminated. The period in Europe had long past, and the Jews should have gotten out of there. Not so with these newer countries. This interpretation has been told to me by several great Rabbis whom I have asked.

What people are there in the world that would undergo such a terrible treatment and would still proclaim after the Shoah loudly and proudly an unconditional love for God? There were numerous instances of Jews who proclaimed their love for God as they were being exterminated.

A continuation of Yossel Rackover's remarks cited at the beginning of this chapter reads:

> I cannot say that my relationship to God has remained unchanged after everything that I have lived through, but I can say with absolute certainty that my belief in Him has not changed by a hairsbreadth…Now is the time when God veils

His presence from the world, sacrificing mankind to its wild instincts…

Because of this, Rabbis have declared that the day will come when God will repay the zeal and love that His people have shown under the most adverse and bitter circumstances, as expressed in the verse, “My passion for Jerusalem and Zion is a great passion” (Zechariah 1:14).[25]

CHAPTER XXIII

BLACK NAZIS—FROM SELMA TO ELMA

I wonder what ever happened to my rights, now that the blacks are better than the whites.

"The Race", Karl Shapiro, *Esquire*, May 1970

300 Years	3000 Years
Selma	Auschwitz
Little Rock	Dachau
Harlem Ghetto	Warsaw Ghetto
Wallace	Hitler
Bull Conner	Eichmann
State Trooper	Gestapo
Tear Gas	Zyklon B
Electric Prods	Crematoria
We Shall Overcome	We Must Survive

"Side by Side", Aaron Morgan,
JDL Bulletin I:5, February 13, 1970

Yeah Jew boy your time has come
Your time has come
My Arab brothers are laying for you
My Black brothers are laying for you
Yeah Jew boy, we are laying for you all over
You ain't got nowhere to run, nowhere to hide.
What you gonna do, Jew boy, what you gonna do
The judgment is at hand and woe be
unto you, Jew boy because your time has come.
Power to the black man.

Blackout, February 12, 1970

Both Lenin and Stalin had great plans for a Black revolution in the United States. Stalin, however, started to put the plan into effect under his American Black Belt Program.

The plan was discussed at the Sixth World Congress of Communists. It included contemplated confiscation of all property owned by white people, seizure of all government agencies in southern states, and merger of the states into a Negro Soviet.[1, 2]

These plans never materialized. Revolution in the streets of America and mass destruction did. One of the central figures to bring this about was Martin Luther King, a Communist agent.

In the wake of the 1992 Crown Heights (Brooklyn, New York) pogrom, erudite Jewish columnists condemned such black Nazis as Sharpton and Jeffries, in contradistinction to Martin Luther King, Jr., whom they praised. Unfortunately, there is much misinformation in this area that needs to be corrected.

To begin with, it is very difficult for one to understand how representatives of Judaism, who have a universal message of morality embodied in the Noahidic laws—as expressed by Maimonides, "to coerce all the inhabitants of the world to accept the commandments given to the Noahides" (*Hil. Melachim* 8:10)—could praise King. It is well known that Martin Luther King committed adultery on many occasions with married women, and as a Noahide, he deserved to be put to death. Moreover, there are many books which document that King was not all that he was believed to be. There was a book called *I Testify*, written by the late Mrs. Julia Brown, who was a black undercover agent for the FBI. She surfaced from

her undercover work in 1962 to tell Congress that blacks were being used as Communist fodder in various racial agitation programs.

According to her evidence, King was a card-carrying member of the Communist Party. FBI Chief J. Edgar Hoover called him "the most notorious liar in the country." Brown said, "King was one of the worst enemies my people ever had." She characterized the Civil Rights movement as a fraud, calling it a "civil turmoil" movement, and she was active in an organization called TACT—Truth About Civil Turmoil. The FBI's policy statement on black turmoil, endorsed by TACT, read that the Communist Party goals in this area were to:

1. Convince the American black population they were no better than slaves.
2. Promote race consciousness and resentment as part of CPUSA's "divide and conquer" policy.
3. Promote Martin Luther King as the grand savior of blacks.

Perhaps Julia Brown was hired by the government to smear King? Hardly. The evidence is strong that King actually was a Communist, and was trained by them. TACT published a photograph of King at a Communist training school in Tennessee with Abner Berry of the Central Committee and Aubrey Williams of the Southern Educational Conference Fund, a Communist front.

King was a genius at using Jewish money for his own purposes. He captivated Jews with such phrases as "anti-Semitism is the Socialism of fools." However, his disciples who were really close to him, such as Jesse Jackson, got the message straight. King interfaced with violent groups. Nevertheless, Blacks achieved greater equality.

Contrary to what the late Marc Tannenbaum of the American Jewish Committee tried to tell the readers of the *Jewish Press* (January 13, 1989)—that the establishment of Martin Luther King's birthday as a national holiday had the undivided support of all Jewish members of Congress—it should be known that United States Senators Chic Hecht, Warren Rudman and Edward Zorinsky went on record against making King's birthday a national holiday.[3]

It is interesting to note that the American Jewish Committee's black affairs expert in the 1970's, Milton Ellerin, knew all this information about King. The author had the pleasure to meet with him at the time in the offices of the American Jewish Committee in New York City at the behest of the then president of Herut Zionists of America, Dr. Howard Adelson. Tannenbaum made false pro-King statements on behalf of the American Jewish Committee when their own top expert had contrary information on King.

Here is a partial list of other things King did:

- Wrote the prologue to the violent book by Robert F. Williams entitled *Negroes with Guns*, published by the Communist party publisher Marzani & Munsell, which advocated blacks killing Caucasians, taught about terrorist tactics, and how to make Molotov cocktails.[4]
- Utilized top Communist advisors Hunter Pitts O'Dell and Stanley David Levison.
- Honored W.E.B. Dubois at a Communist-sponsored gala in New York City in 1968.[5]
- Called the United States the "greatest purveyor of violence in the world today".[2]
- Accused American Forces in Vietnam of killing close to a million children.
- Denigrated the Shoah by comparing American forces in Vietnam to the Nazis, declaring that United States forces were testing their latest weapons on the Vietnamese similar to the way Nazis "tested out new medicine and new tortures in the concentration camps."
- Refused to lend his name to the Student Struggle for Soviet Jewry to denounce Soviet persecution of Jews after their leadership, who had participated in the Civil Rights movement, implored him. Little did they know he was a Communist.

- Attempted to have several clergymen in Selma, Alabama participate in civil rights demonstrations in such a manner as to subject them to bodily injury. One clergyman was not conned, realizing "they wanted dead bodies—our bodies."[6]
- Wrote that inciting people to violence is the key to success of the Civil Rights March.[7]

What the blacks needed most was not a rabble rouser but—as the Jewish experience of being former slaves in Egypt can well testify—a law-giver. Rabbi Yaakov Berman in his *Halacha L'Am* points out, the slave mentality is one where there is contempt by the slave for the master's property. Morality in the slave community is difficult with the master dictating the rules.

Therefore, the commandments against adultery, stealing (of property and kidnapping), and murder become important in changing a society from slavery to freedom. American Blacks today desperately need a law-giver to straighten out their lives.

The truth about King should be revealed to Jews who, as a people with a memory for Amalekites, Moabites and Ammonites, who as a kingdom of priests and holy nation, have an obligation to teach the Noahidic laws to Gentiles—to serve notice to the Blacks of the United States that King was not their savior. His holiday is a disservice to them. There is need for their masses in the inner cities of the United States to embrace the universal laws of morality, and put violence, murder, thievery, and anti-Semitism out of their lives. Otherwise they are like the Moabites and Ammonites, who failed to recognize the debt they owed to our people.

> An Ammonite or a Moabite shall not enter into the assembly of the Lord… because they met you not with bread and water in the way, when you came forth out of Egypt; and because they hired Balaam… to curse you. (Deuteronomy 23:4,5)

In our helping them achieve equality, their leaders, such as Jesse Jackson and Al Sharpton, pay us back with hatred and alliances with our enemies.

These alliances are evident everywhere. The late Reform movement leader, Kivie Kaplan, at one point, was president of the NAACP. He lived in the Boston metropolitan area, and was silent and insular, never saying a word when Black Nazis persecuted Jews in Boston. He was eulogized by prominent leftist Jewish organizations on June 30, 1975 at the NAACP national convention in Washington, DC.[8] The Israel Embassy, under the leftist control of Shimon Peres, then Foreign Minister, celebrated Martin Luther King Day in 1987, desecrating the memory of Jews murdered through his plans, and mocking the rapes, robberies and violence perpetrated against our people.

As if that were not enough, Peres declared that King made "a singular contribution to the moral heritage of humankind…" and that King "identified with the historic faith and ideas of the Jewish people."[9] Peres is a member of the Socialist International and, as was evident in the Israeli national elections of 1996, was considered a traitor by the majority of Jews in Israel.

It is even more amazing that Shimon Peres paid tribute to King from the Israeli perspective, for King's activities led to the shooting murder of Samuel Matross (Boston Fire Marshall)[10] in November of 1969. He was the Boston Metropolitan Chairman of Israel Bonds. Furthermore, Boston black Nazis burnt down the Boston Israel Consulate on Martin Luther King Day in 1973.[11]

In August 1983, Reform Temple Sinai, Washington, DC, sponsored a Shabbat service to commemorate the 20th anniversary of King's march on Washington; so did the excommunicated pro-PLO and pro-sexual perversions New Jewish Agenda. Martin Luther King III, along with Abraham Heschel's daughter Susannah, author of a book advocating lesbianism and homosexuality, addressed the gathering.

As King's poison began to percolate through the black community in the 60's, one finds that the more affluent Reform and Conservative anti-Judaic congregations moved to the suburbs and had nothing to do with Blacks except to pay lip service. They left behind religious Jews who lived together in peace with the Blacks in inner cities.

This was the situation at the end of July 1964, when black rioting erupted in Rochester, New York and Bedford Stuyvesant in Brooklyn, New York. About 100 Jewish businesses were looted in Rochester, and 1000 in Brooklyn. Rabbi Samuel Schrage, the organizer of the Maccabee Civilian Patrol, pointed out that Arab students had entered the Brooklyn area from Manhattan and stirred up trouble against the Jews.[12]

As for the Boston-based riots and their subsequent violent aftermath, there are all kinds of ideas put forth. The left generally blames real estate red liners and their mortgage practices for the problem so as to conceal their hidden agenda.

A black Jew attended one of their rallies in April 1968, shortly after Martin Luther King's demise, and gave the author the flier of their agenda, which states:

UNITED FRONT'S 21 DEMANDS
TO BUSINESS AND GOVERNMENT

(The United Front is an umbrella organization
for many black Roxbury groups.)

1. As of noon Monday, April 8, all white-owned and white-controlled businesses will be closed until further notice, while the transfer of the ownership of these businesses to the black community is being negotiated through the United Front.

2. Every school in the black community shall have all black staff personnel, principals, teachers, and custodians.

3. All police stations in the black community are to be in the command of black captains.

4. ABCD is to be abolished as an umbrella agency in the black community. The anti-poverty program is to be completely controlled in the black areas by the Jamaica Plain APAC, SNAP, Dorchester APAC, and the Roxbury-North Dorchester APAC's.

5. Community control of both Summer Work Programs (14-15 year olds and 16-21 year olds.)

6. All schools within the black community are to be renamed after black heroes. Names will be selected through the United Front.

7. The black community is to immediately receive control of the BURP and Turn Key HUD programs. The contracts should be re-negotiated with black owned and controlled housing development corporations, designated by the United Front.

8. The Model Neighborhood Board is to have complete control of the Model Cities Program.

9. The black community is to have complete control of all publicly financed housing programs, e.g., Academy Homes, Whittier Street Housing Development, Orchard Park Housing Development and Elm Hill Housing Development.

10. The South End Roxbury Boy's Club is to be administered by black directors and black staff personnel.

11. The mayor's office is to mobilize the Urban Coalition, the National Business Alliance and the white Community at large to immediately make $100,000,000.00 available to the black community.

12. Contracts for street repair, garbage collection and maintenance in the black community are to go to black contractors.

13. There are to be established immediately, operating school boards which will have control of hiring staff (teachers, principals, custodians, etc.) and be responsible for all curriculum development.

14. The Patrick T. Campbell Junior High School is to be renamed the Martin Luther King, Jr. Junior High School. In addition, the present structure is to be razed and replaced with a new campus-type junior high school.

15. Contracts for repair and maintenance functions by utility companies, e.g., Boston Gas Co., Boston Edison Co., New England Telephone and Telegraph Co., in the black community are to have all black crews working for them in the black community.

16. Increase the quota of employment of black personnel in state and city agencies, departments, divisions and bureaus.

17. The black community must have representatives on the mayor's Public Service Board, to be elected by the United Front.

18. Establishment of a local park and recreation department in the black community.

19. The planned construction of the Inner Belt and Southwest Expressway are to be halted immediately and their continued planning and construction negotiated with the black community since both of these highway projects will radically affect the lives of the people in this community.

20. The black community must have control of all public, private and municipal agencies that affect the lives of the people in this community, e.g., City Sanitation, Health, Housing, U.C.S., Boys' Clubs, etc.

21. The South End Urban Renewal Plan is to be halted immediately (the relocation, planning and demolition) and the continuation of this Urban Renewal Plan is to be re-negotiated with an elected Urban Renewal Committee.

Recognizing the failure of American liberal institutions to improve the working and living conditions of Black Americans, we the undersigned members of Boston University, support the struggle for Black liberation and the principles of self-determination for Black communities. In particular, we urge Mayor White and the Boston City Council to the fair hearing of and immediate action on the 21 proposals of the United Front.

The black community of Boston subsequently rioted and destroyed Jewish businesses, and unleashed terror in Boston, aided and abetted by Arab students for a common Communist cause.

A major figure of the United Black Front was Elma Lewis (see introductions to Volumes I and II). One can understand why she demanded a building by reading their marching orders.

NAACP's Kivie Kaplan backed up Elma Lewis as well as the late E. Goldston who was CEO of Eastern Gas Associates.

A letter to the editor of the *Jewish Advocate* that was never printed by the *Advocate*, but was printed in a JSL (Jewish Survival Legion) publication, reads as follows:

January 5, 1979

Editor
Jewish Advocate
251 Causeway
Boston, MA

Dear Editor:

I was present in Boston and visited Suffolk County Superior Court and witnessed several parts of a jury trial called *Lewis v. Antelman*. The case was a libel suit against Rabbi Marvin S. Antelman brought on by Elma Lewis. At the beginning of the trial on November 6, 1978, I saw Sidney Rabb of the Combined Jewish Philanthropies testify that several members of the C.J.P. put up $200,000. to pay a mortgage held on the Mishkan Tefila Building so it could be turned over to Elma Lewis for a school. Furthermore, at the trial, I witnessed testimony of two people affiliated with the *Jewish Advocate* who testified on behalf of Elma Lewis, one Lawrence Blumsack and Louis Brin. Mr. Blumsack contended that Elma Lewis lost several thousand dollars in lecture fees from Brandeis University as a result of the alleged libels of Rabbi Marvin S. Antelman. The alleged libel had to do with a gift of the Mishkan Tefila Building by the C.J.P. Elma Lewis contended it was a gift and it was a contention of Rabbi Antelman's organization that it was blackmail.

During the trial, Elma Lewis testified that the C.J.P. did not wish it be known that its members put up the money for the mortgage. Instead, they let it be known that Mishkan Tefila was a gift from the Jewish community to the Black community. On Friday, November 10, Miss Lewis stated that she had received $1,500.00 in lecture fees from Brandeis University and that the alleged libel lost her lecture series from Brandeis University as a distinguished lecturer. As proof, she mentioned Howard Bay's name, a Professor of Dramatics at Brandeis University. A surprising thing happened on Tuesday, November 14. A criminal investigator appeared in the Court. The Judge dismissed the jury and took his testimony in the Court. The investigator claimed he had visited Brandeis University and spoke to Howard Bay who told him that Elma Lewis was not telling the truth. The Judge dismissed this testimony as hearsay and the case went to the jury. The jury awarded Elma Lewis $62,000.00 plus interest, based essentially on this testimony of lost lecture fees, and found despite three hours of exhibits attesting to her public activities that she was not a public figure. My impressions were that the jury was inclined to find for the Rabbi but the Judge was posing questions and instructions to the jury on key issues in a manner that would force a finding for Miss Lewis.

I am a former Colonel in the Israeli Army and active in the affairs of the Jewish community in Cleveland, Ohio, where I interface with the Jewish Federation. Accordingly, I was very interested in any further developments in the case. Imagine my surprise when I found that the results of the trial were carried in the *Boston Globe*, the *New York Times*, the *Providence Journal*, the *Atlantic City Jewish Record*, the *Jewish Week*, and several other papers, but not a word appeared in the *Jewish Advocate*. I am quite concerned as to why the *Jewish Advocate* saw fit, irrespective of its editorial views on who was right, to keep silent on a case which appears to me to be of immense

interest to Jewish communities not only in Boston but everywhere.

About one month after the trial, I received in the mail an affidavit of Howard Bay taken at Brandeis University. The statement claims that Elma Lewis never received any money from lecture fees and he stated that the last time he had "encountered the Plaintiff was on the Brandeis University campus on a day when she came to see then President Abrams seeking funding for her Center." Mr. Bay had read a section of the transcript of *Lewis v. Antelman* where his name had been mentioned by Elma Lewis and he completely negated what had been stated. Checking with Brandeis University, I found that their Legal Department has ascertained that Elma Lewis lied on four counts:

1. She received money from Brandeis University for lectures.
2. She had lost future lecture series fees.
3. The alleged libel was the cause of this loss.
4. Howard Bay could attest to the veracity of the aforementioned facts.

and has given its authority to this and other statements emanating from the University. Brandeis University is far from an Orthodox Jewish institution and it appears that the *Jewish Advocate* should have ascertained what the truth is. For the Plaintiff's side at the trial attempted to make it appear that Rabbi Antelman represented narrow Orthodox interests.

Your past editorials concerning justice in general and social justice for criminals, prisoners and the oppressed is very impressive as is your recent coverage of Jewish ethical issues. However, does it not behoove the *Jewish Advocate* to explore the ethics of a Rabbi who appears to have sacrificed himself for the Jewish community whose fiduciaries can quickly find money to the tune of $200,000 for the Black community but has difficulty in raising money for Jewish religious education. Are we to assume that everything is OK with the ethics of the liberal Jewish establishment and the Orthodox are the unethical?

Sincerely yours,

Lawrence Hersh
2573 Canterbury St.
Cleveland Heights, Ohio 44118]

In any event, before the ten-year *Lewis v. Antelman* ordeal was over, both Kaplan and Goldston died of heart attacks. Goldston died on January 21, 1974 and Kaplan died at the age of 71 in Newton and was buried on May 7, 1975.

The *Boston Globe* on November 17, 1978 had crowed about Lewis' interim jury trial victory on page 15. However, when the decision of my victory came down from the Appellate Court, which was later confirmed by the Supreme Judicial Court, the *Boston Globe* relegated it to a back page. Not so the *Providence Journal Bulletin* of the city where I ran my chemical high tech business. There it was proclaimed in headlines, Friday, July 11, 1980. "RABBI WINS LIBEL APPEAL."

A close friend of mine, an attorney, called the *Boston Globe* and asked it for equal space, claiming that when the author lost the jury trial, it was given prominence. He asked now for equal treatment. It was declined. However, despite the fact that the *Boston Globe* for many years took an attitude that Elma could do no wrong, for the first time on September 27, 1997, an editorial appeared about the temple building, stating:

> One of the messier battles of succession took place at Temple Mishkan Tefila on Seaver Street, built in 1925 to accommodate the city's growing Jewish population and sold amid threats and anger for a dollar in 1968 to the National Center for Afro- American Arts.

What the *Globe* forgot to tell its readers in 1997 was that Elma Lewis at the time boasted in *Ebony* that she was able to borrow the dollar from a member of the Combined Jewish Philanthropies.

It was rumored that her attorney was livid that he had lost, because he was not known to lose cases, and had been a prominent federal prosecutor in the United States District Court in Boston. Additionally, one of Elma's key witnesses who flew in from Atlanta, Georgia on her promise to reimburse air fare, was never paid—which was par for the course.

This trial was exemplary of the tragedy of the Diaspora Jews who were cursed with the poisoned

fruits of such as the infamous Karl Marx, Karl Kautsky and Leon Trotsky.

On May 26, 1981, Attorney David Grossack, a Likud activist in the Boston community, obtained in Court the final check from Elma Lewis to reimburse me for costs. However, since I was my own attorney *pro se*, there was not much that I could collect. Grossack collected the check after Attorney Stephan Mallenbaum successfully argued for costs in Boston's Superior Court. The check, signed by Elma Lewis for $499.35, was nearly 500 times what she paid for Mishkan Tfila. Copies of the check were prominently displayed as a sign of a Jewish victory.

It is also interesting to note that Stephan Mallenbaum is the son of Allan E. Mallenbaum, also a Likud activist, who coined the slogans "Never Again" and "The Vigil for Soviet Jewry" for the Jewish Defense League.

CHAPTER XXIV

THE CFR, JUDAISM AND INTERNATIONAL TERROR

> What is Jerusalem…the heart of the Jewish people or a wrench in the works of the peace process?
>
> Rabbi Eliezer Waldman

> Woe unto them that call evil good and good evil.
>
> Isaiah 5:20

> Mischief depends upon the leaders alone.
>
> *Sifrei*, Matot

> The CFR was founded for the purpose of promoting disarmament and submergence of US sovereignty and national independence into an all-powerful one-world government.
>
> *Harpers Magazine*, July 1958

> In the next century, nations as we know it will be obsolete; all states will recognize a single, global authority. National sovereignty wasn't such a great idea after all.
>
> Strobe Talbot, US Deputy Secretary of State
> *Time*, July 20, 1992

The end of chapter 1 of this book speaks of the academic, intellectual historian Carroll Quigley, who incidentally, was quoted by President William Clinton in his inaugural address.

Quigley wrote *Tragedy and Hope, A History of the World in Our Time*.[1] In his book, Quigley traces the development of the Council on Foreign Relations (CFR),[2] which was founded by Colonel Edward M. House (1858-1938), diplomat and confidant of Woodrow Wilson. He traces its history to England, and he states on page 954:

> That there was a group of people whose wealth and influence provided much of the framework for influence which the Communist sympathizers and fellow travelers wielded over the United States in the 1930's.
>
> It must be recognized that the power that these energetic left-wingers exercised was never their own power or the Communist power but was ultimately the power of that international, financial coterie. Once the anger and suspicions of the American people were aroused as they were in 1950, it was a fairly simple matter to get rid of the red sympathizers. Before this could be done, however, a congressional committee following backward to the source, a thread which led from admitted communists like Whittaker Chambers to Alger Hiss and Carnegie Endowment's Thomas Lamont and the Northern Bank fell into a complicated network of the interlocking tax exempt foundations.

Professor Antony Sutton wrote *Wall Street and the Bolshevik Revolution*. Sutton was from Stanford University. He also wrote *Wall Street and the Rise of Hitler* because the CFR was not only involved (as pointed out before) in pushing the Soviet Revolution, but in nothing less than controlling the world, even if it meant setting up Adolf Hitler.

Now the name "CFR" is also an acronym for Carnegie, Ford and Rockefeller. One will find in Quigley's book that the Rockefeller, Carnegie and Ford Foundations are able to implement their goals through the CFR.

There are many other people that have written books exposing the CFR. Such books are consistently lambasted by the liberal press as ridiculous, even though they are well documented. Therefore, this book is primarily interested in the documentation of those prominent professors whose credentials could never be challenged. However, there is a very important book called *None Dare Call it Conspiracy* by Gary Allen, which sold 5,600,000 copies in 1972 alone.[3] Allen's book has a membership list of the CFR at the end, which can be obtained from their New York headquarters.

Quigley subsequently wrote another book called *The Anglo-American Establishment*.[4] It also documents CFR activities. That book goes into greater detail than *Tragedy and Hope*, showing the

connection between the British Rhodes and Milner Groups, the tremendous amount of power they exerted over England, and their influence on the American CFR, which Quigley had previously outlined in *Tragedy and Hope*.

Antony Sutton subsequently wrote a book entitled *America's Secret Establishment*,[5] which deals with one inner sanctum of the CFR called the Skull and Bones Fraternity at Yale University. Antony Sutton today is in hiding because of the secrets that he revealed—that former President Bush was a member of that fraternity, and the second President of the United States to be a CFR member, the first being Jimmy Carter.

He later revealed that George's father Prescott Bush, for his initiation, violated the sacred burial grounds of the Indians and proceeded to take the skull of Geronimo, which is displayed today in the secret headquarters of Skull and Bones on the campus of Yale University. This, of course, had incensed the Indians, who were powerless to do anything about it. But it reveals the mindset of this group.

The purpose of this chapter is not so much to discuss what they did in the past, but what they are doing now. The reader is referred to a plethora of books such as the aforecited ones, and several which are available through the John Birch Society, such as *The Insiders, Architects of the New World Order*,[6] also James Perloff's, *The Shadows of Power—The CFR and the American Decline*.

In Antony Sutton's book, *The Secret Establishment*, Sutton points out that the CFR, in order to have absolute power throughout the world, creates its own opposition, which it can control. This is based on the philosophy of Hegel and those who believe in dialectical concepts. Therefore, some people have referred to them as "new Hegelians". The CFR elite is, thus, not worried about the future, since they control it on a global scale.

In the well-documented *We Are the Next Target*, (145 footnotes),[7] the authors connect the World Trade Center bombing in New York City and the assassination of Rabbi Meir Kahane with the following terrorist incidents:

- In Belfast, the capital of Northern Ireland, the Irish Republican Army (IRA) injures 27 people with a bomb blast in a "crowded shopping area" during the Christmas season.
- Months later in the same city, the Ulster Freedom Fighters initiate riots that involve "fire bombs and car hijackings", injuring at least 17 innocent civilians. Within two days, the IRA sets off nearly a ton of explosives in a nearby town, wounding 12 more residents and five police officers.
- In London, England, the IRA explodes eight bombs in six days, creating massive destruction. This continues a three-year campaign of dozens of similar London bombings, signaling that the IRA has expanded its terrorism beyond Ireland. Two months later, the group injures yet another eight Londoners with two explosions on the same day. By mid-1993, the ongoing terror campaign forces police to establish permanent roadblocks around downtown London.
- In Bonn, Germany, top banker Alfred Herrhausen is assassinated with a powerful bomb planted in his car. Shocked authorities discover that the Red Army Faction is responsible, although this terrorist group was thought to have disintegrated after the fall of the Berlin Wall. This begins a wave of such killings by the group, including the shooting of political official Detlev Rohwedder in Dusseldorf, and the mail bombing of Berlin official Hanno Klein.
- In Southeastern Turkey, terrorists of the Kurdistan Workers Party kidnap 49 people from a bus, then turn the guns on their hostages. At least 33 soldiers and two civilians are killed. This follows a series of similar massacres within days.
- In Jerusalem, Israel, three members of Hamas use guns to attack a bus and hijack a car,

killing two women and injuring the bus driver. Fellow terrorists had carried out a series of stabbings in previous months.

- In Egypt, El-Gama'a el-Islamiya (The Islamic Group) conducts a bomb attack on a tourist bus carrying 15 South Koreans. In other incidents, guns and knives are used against English, German, and Russian tourists, and the Group wages incessant war against civilians in Egypt's Coptic Christian community.
- In South Africa, terrorists of the Azanian Peoples Liberation Army kill two couples and injure 17 other civilians who were tasting wines at a golf club. A spokesman for the terrorist group boasts that "there will be more attacks of this nature with more frequency, especially in white areas."
- In Cambodia, members of the Khmer Rouge attack a train, throwing it off the tracks. They then proceed to slaughter at least 13 passengers with rocket-propelled grenades and gunfire.

On May 23, 1993, three explosions damage a neighborhood outside the capital of Nicaragua. This was not a terrorist act, but an accident, which revealed an underground bunker operated by the Sandanista National Liberation Front. The depot was a "one-stop shopping center for terrorist activities where you could get guns and documents".[7] It contained anti-aircraft missiles as well as "hundreds of assault rifles, machine guns, rocket-propelled grenades, and tons of ammunition and explosives, including some C-4 plastics used in terrorist bombs, as well as hundreds of forged passports and other documents from dozens of nations", which were also found. The bunker was actively supporting international terrorism, ranging from the Basque ETA separatists of Spain to the guerrillas of El Salvador and the PLO.[8]

The CFR is orchestrating nothing less than the complete destruction of the Jewish people; depicting religious Jews negatively in the news media, promoting abortion, homosexuality and moral violations of the Noahidic laws, all the way to the Salami policy of destroying Israel bit by bit.

Every single Arabist Secretary of State of the United States since the creation of Israel has been a member of the CFR. Most have been trustees or board members such as Henry Kissinger. All those prominently in the headlines during the "Oslo process" years who represent so-called American interests in the Middle East with the PLO, such as Dennis Ross and U.S. Ambassador Martin Indyk, of Jewish birth, are members of the CFR. Even people such as Senator Lieberman of Connecticut, who publicly appears to identify himself as a religious Jew, has drawn the ire of such religious Jewish media as the *Jewish Press* for his stand on Jewish survivalist issues.

In the early 80's, a Jewish Survival Legion undercover agent discovered that millions of dollars originating from the Chase Manhattan Bank were being wired to Yasser Arafat. David Rockefeller, at one time, was CEO at Chase, and the CFR Chairman. When the money was wired, Rockefeller was no longer Chase's CEO. It was headed by his successor, Butcher.

While describing the CFR in Volume I, chapter I of this book in 1974, we also made mention of the hastily abandoned Harry S. Truman Peace Institute of Hebrew University. That institute is no longer abandoned, but brimming. It is there that PLO terrorists regularly met with CFR activists to do the dirty work of dismantling the State of Israel. Investigative reporters Barry Chamish and Joel Bainerman discovered secret meetings taking place on the campus with PLO big shots orchestrated by David Kimchi. They connect him with the CFR. Arab terrorists walked in and out of the Clinton White House with impunity.

Terrorism expert Steven Emerson writes in the November 3, 1996 issue of the *Pittsburgh Tribune Review* of First Lady Hillary Clinton warmly greeting a Muslim terrorist from the American branch of a radical Islamic terrorist front group, and the Vice President happily embracing a top Islamic leader who had championed the terrorist mastermind behind the World Trade Center bombing. Emerson states:

> Although the administration of President Bill Clinton has publicly touted against international terrorism which has included new counter-terrorism laws... during the past year the Clinton administration has welcomed into the White House known U.S. based representatives of foreign Islamic militants, even arranging special receptions for these guests.

A photograph accompanying the article depicts Clinton and Gore flanking Abdurahman Alamoudi of the American Muslim Council.

Steven Emerson is quoted in the CFR-dominated *New York Times* as follows:[9]

> The Council on Foreign Relations, hardly a hotbed of radical thinking, has come under fire for its new monthly newsletter, *Muslim Politics Report,* a forum for a broad range of thought on Islam. "It's a front for radical Islamic extremists attempting to legitimize their agenda and to put on a friendly face in the United States," said Steven Emerson, a writer who believes the extremists represent a global Islamic conspiracy against America. The Council has denied his accusations, with Leslie Gelb, its president, saying, "We consider the report a major contribution to let people know about a range of thinking by Islamic experts and leaders. It will stay. Period."

The same theme is repeated in great detail in a later article entitled *Friends of Hamas in the White House,* which appeared in the *Wall St. Journal* Wednesday, March 13, 1996 by Steven Emerson.

In one of the *Muslim Politics Reports* is reproduced a list of Arab terrorist organizations, as well as Samuel Heilman's demonizing portrayal of religious Jews as terrorists, including religious Zionists, religious Jews of Jerusalem, Gush Emunim and Zu Artzenu.[10]

It is no secret that the Clinton administration has classified members of Kahane Chai and Kach religious Zionist groups as terrorists. However, for some unknown reason, they can't seem to cite one terrorist act committed by these militantly anti-Marxists.

There is a plethora of literature on the efforts of the CFR to sponsor all types of conferences and seminars that led up to the so-called Oslo Agreements to decimate Israel.

In the fall of 1996, investigative reporter Joel Bainerman felt that consumers in the United States could bring the CFR to a screeching halt by boycotting only 27 of its corporate members:

American Airlines	General Electric
American Express	IBM
Amoco	Johnson & Johnson
Atlantic Richfield	Mercedes Benz
Bristol-Myers	Newsweek
Chase Manhattan Bank	NYNEX
Chemical Bank	PepsiCo
Chevron	Procter & Gamble
Citibank/Citicorp	Shell Oil
Coca Cola	Seagrams
Corning	Texaco
Eli Lilly & Co.	Time Warner
Exxon	Times Mirror
Ford	

Bainerman released the list on his internet website, which is affiliated with the publication *Inside Israel*.

Bryan Ellison and company, publishers of *Inside Story*, have pointed out how the PLO and Hamas played good cop-bad cop. More to the point was the arrest of Hamas mastermind Mousa Abl Marzook and his wife in New York City at John F. Kennedy Airport in October 1995. Among the trove of documents seized was an address book, secreted in Mrs. Marzook's brassiere, which contained the

addresses and telephone numbers of numerous terrorists, including PLO leaders George Habash, Ahmed Jibril and Yasser Arafat, who was listed under his *nom de guerre* “Abu-Omar”.[11]

On December 22, 1995, reporters Berman and Novetsky wrote an op-ed piece in the *Jewish Press* attacking Henry Seigman, who was head of the American Jewish Congress. Seigman is a member of the CFR.

The Supreme Rabbinic Court of America, pursuant to that op-ed, issued the following letter to its members and Rabbinic authorities worldwide, which summarizes the highlights of this chapter.

CONCISE STATEMENT ON CFR,
RE: SIEGMAN/CFR OP-ED *JEWISH PRESS* 12/22/95

1. Berman and Novetsky’s Op-Ed (*JP* 12/22/95) entitled “Of Statesmanship and Self Hate: A response to Henry Seigman” makes mention of the fact that Siegman is a Senior Fellow of the Council on Foreign Relations.

2. Rabbi M. Friedman on November 4 on Cable NBC, after Rabin’s assassination debated Richard Haas who represented the CFR at its DC branch headquarters; Haas extolled the virtues of Arafat.

3. The Rabbi labeled the CFR anti-Semitic on the program and cited 2 professors to support it.

4. One professor, Clinton’s (a CFR member) quoted at his inauguration, Carroll Quigley, originally was a fan of the CFR when he wrote his *Tragedy and Hope* detailing its goals. Near the end of his life, Quigley (Professor of Political Science at Georgetown) changed his mind and wrote *The Anglo-American Establishment*, stating: “No country that values its safety should allow…a small number of men…to wield such power in administration and politics.”

5. The CFR was headed for many years by David Rockefeller of Chase Manhattan, founded by advisor to Woodrow Wilson, Colonel House, and supplied nearly all American Secretaries of State since, e.g., Baker, Schultz, Kissinger, and three Presidents, Carter, Bush and Clinton.

6. Professor Antony Sutton wrote three books exposing them: *Wall Street and the Rise of Hitler, Wall Street and the Bolshevik Revolution and America’s Secret Establishment*. Sutton was a former Stanford & UCLA Economics Professor.

7. CFR goals are destroying sovereignty of nations and federalizing them into international (UN) control and regional entities (European Union). Destroying universal morality, e.g. promoting abortion and homosexuality with an agenda of destroying organized religions. They control the *New York Times,* the *Los Angeles Times*, and the *Washington Post* to help them, as well as major networks.

8. They work via: 1. Money 2. War 3. Assassination 4. Hatred especially against religious Jews and fundamentalist Christians. They publish *Foreign Affairs* magazine, whose Latin logo means “everywhere”.

9. The CFR in Israel according to *Inside Israel* ran the Rabin government through David Kimchi, Beilin and Peres, via headquarters at Hebrew University Har Hatzofim campus, the Harry S. Truman Peace Institute. Their abstract art there is pagan Gnostic, like that of the idolatrous UN Meditation room. People entering the building do not realize they are looking at icons of the Sabbatian Frankists and Hindu Buddhas and Buddha Temples on tapestries and wall hangings there. These icons symbolize the capitulation of Judaism to pagan forces.

10. The CFR, according to *Inside Story* (California) newsletters and audio tapes, have financed both Hamas and PLO terror, through their own funds and UN money obtained from United States taxpayers.

11. Their own funds come from C-Carnegie, F-Ford, and R-Rockefeller Foundations as well as CFR member corporations, e.g., Pillsbury, Coca Cola, Chase Manhattan Bank, AT&T—which stopped ads in the *Jewish Press* because of the *Jewish Press’s* pro-Israel policies.

It should be pointed out that the American Jewish Congress is no friend of authentic Judaism. The author’s personal experiences with the American Jewish Congress in Boston and his investigation of it showed that every single member of the executive was a militant Communist with a mentality of the *Yevesektia*.

Indeed, Lawrence Shubow, Vice President of the Boston chapter, ruthless defender of Elma Lewis and secret Communist, a member of the PRO (KGB’s professional revolutionary organization), was documented by an affidavit by Herbert Philbrick, the undercover agent of the FBI who posed as a

Communist in Boston, revealing the fact that Shubow supported Communism during the days when Hitler had made a pact with Stalin.

If in 1937, the Rabbis of the world would have said, “We must all boycott I.G. Farben Corporation, because if we don’t, they will play an important part in our extermination,” people would have thought they were crazy. Hindsight is 20/20 vision, and we realize how important I.G. Farben was to the Nazi war machine in the concentration camps. The war for the survival of the Jewish people can be carried out on many fronts. The most devastating would be a worldwide boycott against the CFR corporations or even Bainerman’s abbreviated list. Imagine what would happen if just the majority of Jews who buy the *New York Times* every day stopped buying it. Indeed, a coalition of middle-American Christians and religious Jews could wreak havoc on these companies because, after all, the company’s success is only as good as its bottom-line, which even a minority can affect. This is one way of fighting back, which is the title of the next and final chapter.

CHAPTER XXV

FIGHTING BACK

> Go…through the midst of Jerusalem and set a mark on the foreheads of the men that sigh and that cry for all the abominations that are done in the midst thereof.
>
> Ezekiel 9:4 (regarding saving those individuals who will be spared from destruction.)

> He who is capable of protesting an evil and fails to do so is punished for that evil.
>
> Talmud, *Avoda Zara* 18a

The rise of Socialism and Communism from their Sabbatian Frankist roots was powered by disinformation. Therefore, fighting back should be terribly simple, but yet so hard; that is, to destroy the disinformation. Over the years, the Supreme Rabbinic Court of America has unsuccessfully tried to place full page ads in major newspapers. Most of the time these ads have been refused, even though counsel indicated to us there was nothing illegal or wrong in what we were saying. We just were not politically correct in terms of CFR goals. This is even true of a full page ad that we tried to place in a Catholic publication, when we wanted religious Christians not to get a distorted view of what Judaism was about, especially in 1996 when it appeared to the public that Judaism supported same-sex marriages. This chapter contains a collection of statements that deal with Judaism, which are powerful weapons in the hands of the dedicated.

You are invited to reproduce any parts of this chapter and disseminate them as widely as possible.

While the thrust of this book is primarily directed towards saving the Torah and the land of Israel, the Torah cannot prosper in a milieu where the Noahidic laws of universal morality are detested. The Torah is based on the covenant with Abraham, which is itself predicated on the Noahidic laws. Before embarking on the Jewish response, the gentile reader must ask himself what he is doing to prevent the Evil Empire from growing in our time.

There are many outspoken Jewish leaders out there doing God’s work. Some outstanding defenders of Israel in the media today are:

- Morton Klein
  President of the Zionist Organization of America
- Mrs. Daniel Friedman
  Frequent contributor of letters in the *Jewish Press*
- Marc Weiss
  Exposer of Israel’s left
- Professors Howard Adelson and Paul Eidelburg
  Columnists in the *Jewish Press*

When it comes to defending the faith, there are the outstanding columnists of the *Jewish Observer* such as Yonassen Rosenblum, who also writes in the *Jerusalem Post*. Perhaps the leading fighter of heresy in Judaism in this century is Rabbi David B. Hollander, whose column appears weekly in the *Jewish Press*.

The author’s Rabbinic Court, the Supreme Rabbinic Court of America, has been active on several fronts. One of its founders, Rabbi Mordechai Friedman, has a no-holds barred Jewish activist cable program in New York City. The Court’s declaration against the traitors in the Knesset has been presented in chapter XX.

In 1956, the deans of Jewry’s leading authentic Jewish seminaries issued the following statement:

> We have been asked by a number of Rabbis in the country and by alumni and musmochim of yeshivos, if it is

permissible to participate with and be a member of The New York Board of Rabbis and similar groups in other communities, which are composed of Reform and Conservative “rabbis”.

Having gathered together to clarify this matter, it has been ruled by the undersigned that it is forbidden by the law of our sacred Torah to be a member of and to participate in such an organization.

We have also been asked if it is permissible to participate with and to be a member of the Synagogue Council of America, which is also composed of Reform and Conservative organizations.

We have ruled that it is forbidden by the law of our sacred Torah to participate with them either as an individual or as an organized communal body.

May Hashem Yisborach have mercy on His people and seal the breaches [in Torah life] and may we be worthy of the elevation of the glory of our sacred Torah and our people Israel.

Signed this fifth day, the week of *Parshas Ki Seesoh*, the eighteenth day of Adar, 5716, in the City of New York.

Avraham Joffen
Avraham Kalmanowitz
Ahron Kotler
Gedalia Shorr
David Lifshutz
Chaim Mordecai Katz
Yaakov Kaminetsky
Yaakov Yitzchak Halevi Ruderman
Yitzchak Hutner
Menachem Yosef Zachs
Moshe Feinstein

Three years later Rabbi Menachem M. Schneerson of Lubavitch issued the following declaration:

By the grace of God
15th of Tammuz, 5719
Brooklyn, N.Y.

In reply to your inquiry as to whether or not there has been any change in my stand toward the affiliation of orthodox Rabbis or synagogues with the New York Board of Rabbis or Synagogue Council, I wish to assure you that there has not been, nor could there be, any change in my stand on this vital and far-reaching question.

My considered opinion, as I have reiterated it on several occasions privately and publicly, is based on the indisputable Halachic decision formulated by Rambam (*Hilchot Teshuvah* 3:8), according to which the doctrines and ideology of the Conservative and Reform movements can only be classed in the category of heretical movements which have plagued our people at one time or another, only to disappear again, having no basis in our everlasting Torah, *Toras Emes, Toras Chaim.*

I have clearly stated my view that membership in the New York Board of Rabbis, or Synagogue Council of America, or similar religious bodies, strikes deeply at the roots of true Judaism. Such membership cannot escape the logical inference that the Conservative and Reform movements are recognized by the orthodox members of the said bodies as belonging within the fold of true Judaism, differing only in degree or in minor details; whereas, in truth these movements deny the very basis of true Judaism. Protestations to the contrary can only be regarded as empty words, refuted by actions.

May G-d enlighten the eyes of those that still waver on this vital question, to remedy the situation without delay. I hope and pray that everyone, both Rabbi and layman, will use his utmost influence in that direction.

With blessing,

M. M. SCHNEERSON

The Conservative and Reform movements tried to pressure the State of Israel into recognizing their phony movements. Our Court wrote an *Amicus Curia* and placed the following ad:

AMICUS CURIA ON THE KNESSET BILL (5757) CONCERNING THE VALIDITY OF CONVERSIONS BY CLERICS OF THE CONSERVATIVE, REFORM, RECONSTRUCTIONIST ANTI JUDAIC RELIGIONS

Prepared by: The *Bet Din Elyon* of America for the Supreme Court of Israel

The Torah was given on one mountain by one God to one people not four Torah’s on four mountains to four peoples. God, as our scriptural text sources clearly indicate abhors pluralism:

> "There shall be one law for the citizen and for the stranger who dwells among you" (Ex 12:49); "There shall be one law and one ordinance for you and the stranger who dwells among you" (Num. 15:16); "How long will you continue to be pluralistic? (Kings I:18,21); "Don't meddle with pluralism" (Proverbs 24:21).

For many years there has been a disinformation campaign waged that the anti-Halachic, egalitarian Conservative, Reconstructionist and Reform (CRR) are branches of Judaism, relegating authentic Jews and their Judaism to a mere minority branch of idiotic, primitive, medieval, anti-progressive, psychotic, fanatic rabble called Orthodox. Rabbi Leo Jung, in 1937, stated:

> The term "orthodox" was first applied to the Jews by Abraham Furtado (1756-1816) in connection with the Sanhedrin conferred by Napoleon. Shortly after, the birth of Reform Judaism emphasized the use of the term "orthodox" applied first to Judaism as found in the Bible, Talmud, Codes and Responsa; secondly to Jews who accept its authority and who endeavor to obey its behests. The designation "orthodox", moreover, obscures the fact that what is so called, is in reality Judaism proper (UOJCA Convention).

Accordingly, Judaism has no branches. The CRR are fraudulent. Let us examine why. Actually one need not rely on Halachic sources to quantify the true nature of the CRR, since distinguished and acknowledged secular scholars have researched the matter in depth to the point that ironically the CRR heretical movements in Jewish society are forced to concede upon confrontation, their true origins and goals. Thus the late authority on Jewish philosophy and mysticism, Professor Gershom Scholem wrote "they soon reappeared as leaders of Reform Judaism…" (*Redemption Through Sin*—published several times as an essay in *Tzion*, Commentary, 1971, and *The Messianic Idea in Judaism*, MIJ, Schocken, 1971, p. 140, also in his *Mechkarim U'Mekorot B'Toldot HaShabtaut V'Gilguleha*, Jerusalem: Bialik, 1974). The "they" were the satanic Sabbatian Frankists. Isaac Bashevis Singer's "Satan in Goray" is a fictional account based on factual historical sources of how the Shabbetai Tzvi (1626-1676) false messianic movement deteriorated to "Jews for Satan". In the process these people were no longer Jews. Special cults of Sabbatians proliferated with such names as Donmeh and Frankists and even lodges such as the Asiatic Brethren. The latter lodge's initiation rite consisted of eating pork and milk. The Breslau Asiatic Brethren lodge initiated the first major Reform congregation in the 19th century headed by Abraham Geiger. Sabbatian cults are well documented in the *Encyclopedia Judaica* and in the writings of distinguished Israeli academics including Professors Y. Tishbi (deceased), Yehuda Liebes and Yaacov Katz. In a nutshell, these groups practiced incest, adultery and homosexuality. They conspired with the Illuminati (Scholem, aforementioned *Mechkarim*, pp. 141-209) with goals of destroying all religions and fusing all nations into one. They, thus, cooperated with anti-Semites in spreading the "blood libel". *The Vaad Arba Aratzot*, the Supreme Rabbinic Court of Europe, excommunicated them (*Pinkas Vaad Arba Aratzot*) on 20 Sivan 1756 with the following language:

> Their wives and daughters are whores and their children are bastards to the tenth generation.

The *Vaad* regarded them and any derivative of them as Gentile enemies of Judaism. Rabbi Yaakov Emden (d. 1776) posited that if they are not pursued and destroyed, European Jewry would pay in a later generation with a *churban*—abject destruction, especially in their glorification of the Diaspora and negation of returning to, and settling the land of Israel. Rabbi Emden also believed that the efficacy of such a destruction would be effectuated by their machinations to destroy the universal Noahidic laws as subscribed to by Christianity and defended the motives of the pious Christians of his day. Scholem further states as follows concerning the Sabbatian Frankist Wehle family:

> The son of Jonas Wehle was, in 1832, among the founders of the first Reform Congregation in Prague
>
> MIJ, p.170

Scholem also stated in *Major Trends in Jewish Mysticism* (Schocken, 1954, p. 304):

> Around 1850, a consciousness of this link between Sabbatianism and Reform was still alive in some quarters.

Accordingly, the Reform movement, as delineated by Scholem and his academic colleagues, was two-faced. Externally, *klapei chutz*, it advocated a Jewish escape from Judaism claiming under the pretension of academic scholarship that the Torah was Israel's gift to God written by humans and, therefore, not binding. However, it claimed loyalty to the Noahidic laws and posited modernity, science and rational philosophy. Secretly, *klapei pnim*, the inner circle were mystic Satanists of Jacob Frank's (d. 1791) "red kabbala", yearning for the dawn of an antinomian new age where its secret ambitions could become public policy. In the early 70's the movement agitated for abortion, the capital crime of murder under the Noahidic laws. At the end of the 70's it fought for the notion of patrilineal descent, i.e., whereby the Jewish identity of a child could be determined contrary to Jewish law (see Litvin and Hoenig, *Jewish Identity*, Feldheim, 1970) by the father having prohibited sexual relations with a non-Jewish woman. Finally in the summer of 1990, in time for the 200th anniversary of Jacob Frank's demise, the Reform movement adopted a resolution accepting homosexual and lesbian clergy. Homosexuality is a capital crime in Judaism, (Lev. 20:13) an abomination! a capital crime under the Noahidic laws. Reform clerics, however, began to preach and then practice in 1996, an even worse abomination—homosexual marriage. The Talmud (*Chulin* 92) asks if the homosexual abomination is so rampant among the Gentiles, why does God not destroy them? Answer—they don't have the chutzpah to sanctify their perversions through marriage. Our *Bet Din* has taken notice of, and brought to public

attention (radio commercials in New England, April 1997), the fact that the original 13 colonies of the United States advocated capital punishment for homosexuality as, for example, the following statute:

> If any man lyeth with mankind as he lyeth with a woman, both of them have committed abominations, they both shall surely be put to death.
>
> The Liberties of the Massachusetts Colonies
> in New England, 1641

Indeed, the Hittite Code of this country and that of Hammurabi all inveighed against homosexuality.

Our public campaign to Gentiles concerning the Noahidic laws is rooted in Maimonides' (Rambam's) statement based on Pirkei D'Rabbi Eliezer that we have no missionaries to convert Gentiles to Judaism. However, we are commanded to "coerce all the inhabitants of the earth to accept the Noahidic laws." (*Hil. M'lachim* 8:10) The Rambam's citation for homosexuality being a Noahidic capital crime is *Hil. M'lachim* (9:5-6).

Our *Bet Din* publicized a "Declaration on Homosexual Abominations and Lesbianism" (*Jerusalem Post*, May 27, 1994) wherein we declared in summary the following: Homosexuality is a cardinal crime in Judaism. Our sages ruled long ago that if a person is asked privately under threat of death to engage in homosexual relations with any man, death is preferable (*Sanhedrin* 74a, *Yad, Hil. Yesodei HaTorah* chapter 5). This holds for idolatry, murder and any of the capital sexual crimes such as adultery and incest. However, in private, one is prohibited to sacrifice one's life for parochial mitzvot, e.g., eating non-kosher foods or violating Shabbat, a capital offense. Applying the equality of cardinal crimes across the board, our *Bet Din* ruled:

Advocacy of moral crimes is considered in the same category as idolatrous advocacy. The advocate, be he your own brother, son of your mother, or your daughter, or the wife of your bosom, or your friend that is of your own self (Deut. 13:7) is to be disposed of as a threat to the covenantal community. Such a person is not to be pitied, spared nor concealed (v. 9) but is to be killed (v. 10). This is one of four cases where the Torah demands the Courts publicize the case. "And all Israel shall hear and fear, and shall cease to perform any such evil as this in your midst" (v. 12). We relied especially on the Rambam:

> But these the rebels who renounce (the Torah) are lower than the pagans. As for the Pagans, we do not dispose of them; for they, i.e., the righteous ones have a share in the hereafter, but these are to be killed, and they do not have a share in the hereafter (*Hil. Eydut* 11:10).
>
> A Noahide…if he knew that she was his friend's wife, but did not know she was prohibited to him, but rather he thought that this thing (adultery) was permitted to him…he is killed and it shall not be construed for them as a mistake because it was obligatory for him to learn and he did not learn (*Hil. M'lachim* 10:1).

What applies to adultery also applies to homosexual relations. The Rambam's position in *Hil. Eydut* has been codified (*Shulchan Arukh, Choshen HaMishpat* 34:22) by Rabbi Yosef Caro (1488-1575) across the board as follows:

> The informers and the *Apikorsim* (heretics) and the apostates are lower than the pagans.

The *Morasha L'Hanchil* edition of *Choshen HaMishpat* (5754); substitutes Gentiles for pagans and presents another variant text following that statement: "And the Canaanites are lower than them."

Now Rabbi Caro in his *Kesef Mishna* commentary on *Hil. Eydut*, maintains that the original text of the Rambam relies on the Talmudic text (*Avoda Zara* 26), which only applies to those that are apostates out of spite to idolatry. However, he certainly agrees that the idolatry source is to be construed broadly. This view has been expressed by many authorities and commentaries, e.g., Ibn Ezra, and it has been noted that the term *avoda zara*, which literally means strange worship, is utilized instead of *avodat elilim*, idol worship; because worship and practices which are strange to the observant Jew are in effect idolatry. As for the Canaanite text, it conjures up the perversions of these heathens in the Torah:

> According to the deeds of the land of Egypt…you shall not do and according to the deeds of the land of Canaan
>
> Lev. 18:3

The *Sifra* states, the Egyptians performed homosexual and lesbian marriages and the Torah states explicitly that: "All these abominations have been done by the inhabitants" (v.27), referring to the Canaanite inhabitants of ancient Israel. But even pagan peoples such as Hittites had punishments for homosexuality. If the inhabitants of Sodom were exterminated by God for their homosexuality, then it is no wonder that the Sanhedrin in Israel, upon being presented evidence of a gang raped dead woman, offered as a consolation prize for a homosexual rape (Judges 19); ordered the war to destroy the tribe of Benjamin which allowed these abominations, resulting in the death of 25,100 Benjamites (Judges 20:35).

The Reconstructionists advocate homosexuality and so-called same-sex marriages. As for the Conservatives, consider the following JTA news item that appeared around June 4, 1992 in the Anglo-Jewish press: "The rabbis of the Conservative movement have voted to allow their colleagues to work at gay and lesbian congregations."

A week later, Debra Nussbaum Cohen of the JTA wrote an in-depth news release on reactions of others. Among the statements quoted was the following:

> The new Conservative position represents a capitulation to immorality, it institutionalizes and legitimizes repugnant moral standards…which is repugnant and ugly in the eyes of the Lord (Rabbi Pinchas Stolper, UOJCA).

Carrying this statement to its ultimate conclusion, it is obvious to anyone with a clear and logical mind that any Conservative cleric, irrespective of his own personal conduct, becomes culpable; for inevitably he is a local guide for his constituents who rely on his judgment. Indeed, even prior to the Conservative movement crossing this red line of conduct which a righteous Gentile would abhor, Rabbi Ahron Soloveitchik ruled (*Hapardes,* Marcheshvan 5747) regarding them:

> It is clear that if someone is part of the evil chain (*Sanhedrin* 26), even if he is a complete believer in all the principles of faith and observes the mitzvot and is a great scholar…he is unfit…for a Conservative rabbi…in a Conservative congregation is part of the Conservative movement.

It is no small matter that his brother Rabbi Joseph B. Soloveitchik *z'l*, stated (*Chag HaSmicha,* 1956, RIETS) that a mixed-pews synagogue was pagan, and reiterated the statement at a Rabbinic convention of the Rabbinical Council of America:

> I would still advise every…Jew to forego…group prayer even on Rosh HaShana and Yom Kippur, rather than enter a synagogue with mixed pews…any rabbi or scholar who attempts to sanction the desecrated synagogue, *ipso facto* casts a doubt on his own moral right to function as a teacher or spiritual leader in the traditional sense of the word.

Rabbi Norman Lamm (President, Yeshiva University), in a comprehensive study on mixed-pew services, claims they are "of a specifically pagan root" (*Tradition*, 1959, p. 161-2). If one were to reexamine the Rambam in *Hil. Eydut* (11:10), and interpret strictly in accordance with the Talmudic origin attributed by the *Kesef Mishna* as dealing only with willful idolatry, then extrapolation of Rabbi Lamm's and Soloveitchik's cited views leaves no doubt that the "rabbi" of the mixed-pew congregation is a kind of pagan high priest who is still liable, whether his actions are *de jeure* or *de facto*. Indeed, the first Chief Rabbi of the State of Israel, Yitzhak Herzog declared, "their temples follow a kind of Christianity without a cross" (Rabbi David B. Hollander, *Jewish Press,* July 26, 1996). Remember, however, that a *meshumad*—one who apostatizes to Christianity—while being a traitor, nevertheless upholds the Noahidic laws. Accordingly, the heretical movements claiming to be part of Judaism are worse, rejecting civilized conduct for barbarism. Indeed, they are not Judaism at all. Each one today can be considered a pagan cult, not Jewish, who have ensnared innocent Jews into their non-Jewish cult. Indeed, a reform cleric declared (*Ibid,* July 5, 1996, p. 69):

> It is time to be true to ourselves and our members. We in the Reform movement must state publicly that we are a different religion.

It should be pointed out that, like Reform, the Conservative movement also had its roots in Sabbatianism. Indeed, even more so because it boasts an undisputed founder, Zechariah Frankel (1801-1875), a Reform "rabbi" who walked out of a Reform convention of his colleagues in 1845, to form a movement to conserve Judaism—e.g., the issue of Hebrew in prayer. Scholem and others have documented Frankel's Frankist lineage, born into the Sabbatian Frankist Wehle family of Prague (MIJ, pp. 167,357) "bastards to the tenth generation". Furthermore, Professor Scholem in a lecture at Hebrew College (Boston, November 30, 1975) presented evidence that Solomon Schechter's mentor Adolph Jellinek was a Frankist. Jellinek and his brother were militant Marxists. Further studies indicate that Schechter too was both of these. Indeed, Norman Bentwich (*Solomon Schechter, a Biography,* JPSA, 1938) concedes that he too, like Frankel, was a Reform cleric. We can, thus, better understand that with such beginnings, it is no wonder that the Conservative and their derivative Reconstructionist movement, like Reform, embrace pagan Satanic lifestyles.

CRR clergy play a vicious game of Gestalt's psychology, a form of mind rape called RESPECT ABUSE. They abuse the innate respect that people have for Judaism and the Rabbinate by posing as Jewish rabbis. That they have the chutzpah after all the rotten dastardly things they did and continue to do and dare to fraudulently continue their head games before your Court is amazing. It shows that they hold this Court in contempt and think that the Court is so illiterate in Jewish history and ignorant of Jewish values that they will be able to continue their act before the Israeli Supreme Court and its Judges.

They invariably excuse themselves by inventing disinformation and other fabrications of Judaism. They even have come full circle on the blood libel, which their Frankist forbears engaged in, resulting in Jews being murdered. Thus, for example, Ismar Schorsch, Chancellor of the Conservative Seminary called *Agudat HaRabbanim* criticism of his movement "an act of terrorism" (*Daily News*, 4/16/97). He then went on to declare that a religious Jew relying on the texts concerning heretics will invariably kill; a CRR cleric stating:

> In the current highly charged atmosphere is to incite unwittingly some unbalanced young fundamentalist either in Israel or America to carry out the letter of the law.
>
> (*NY Times*, Nat. Ed., 4/17/97, page 20)

This inflammatory libelous statement, is even more insidious when one considers that Schorsch is the author of *Jewish Reactions to German Anti-Semitism, 1870-1914* (JPSA 1972), which is ample testimony that he knows better, especially with his 71 pages of footnotes and bibliography. Indeed, the very archives that he cites on p. 269 and 270 of his book, contains a treasury of information concerning the actual laws of executing the death penalty in our time. Again turning to the Rambam texts dealing with summary execution (*Hil. Mamrim* 3:2 and *Hil. Chovel U'Mazik* 8:10-11), Rambam declares that our category of traitor may be killed anywhere even at the present time when we do not try cases involving capital punishment. Nevertheless, he states that in the West, they punish the sinner and there is a variant reading removed by the censors. (*Ibid*, 8:11) that they execute him. This refers to the fact that these people were actually executed if two criteria were met; sentencing by a *Bet Din*—Court of Jewish law, and permission of the Government. There are many texts to prove this. There is a Responsum by the *Rashba* (Solomon Adret d.1310) in the Bodelian Library (Oxford), *Jewish Quarterly Review* (1896 8:228), attesting to an execution with permission of the government, where the *Rashba* asked the *MaHaram* of Ruttenberg for his opinion. There are also short (*Otzar Dinim U'Minhagim*) and long (*Otzar Yisrael*) articles entitled *Malshinut*, attesting to this. The *Rosh* (*Shut, Klal* 17:8) rules likewise, the death penalty when the government allows a *Bet Din* to adjudicate such matters. In his encyclopedia *HaOnshin Achrei Chatimat HaTalmud* (Jerusalem, 5682/1922) Rabbi Simcha Assaf presents case after case to prove the point. He cites a defense for the practice by the *Rosh's* son (pp 77, *Shut*, 63) because:

> In order that the Gentles not adjudicate the cases, since many are saved by our judiciary who would otherwise be executed through their judgments.
>
> In order to kill those that deserve death under our laws such as the informers and the like that would otherwise escape death under their laws.

So much for the CRR's contemporary smear campaign against religious Jews. Since the CRR clergy condone conduct which all righteous Gentiles eschew and abhor, then they certainly have chutzpah to demand that their phony conversions of Gentiles to Judaism be recognized, especially in Israel where total CRR membership is less than 1% of the Jewish population. How is that for democracy?

What then, however, is the Halachic status of CRR laymen and the Israeli *chiloni*? CRR laymen—excepting certain of their lay leadership—by and large are victims of RESPECT ABUSE. They become so confused that the profane appears divine. The Rambam states:

> Karaites rejecting the Oral Law are considered as innocent victims of circumstances whom we have the obligation to restore (*Hil. Mamrim* 3:3), since they follow the "customs of their fathers" and are considered "as the Jewish baby who was raised by Gentiles".

He, therefore, does not apply the law of summary execution of heretics. The Chazon Ish states:

> It appears that the law of summary execution of heretics only applies in an era when God's providence is revealed as in an era of miracles and heavenly voices, and the righteous of the generation are guided by divine providence which is evident to everyone…for everyone knew that evil brings chaos, destruction and pestilence to the world. (*YD*, *Hil. Shechita* 2:16)

Accordingly, he held that it does not apply in our times. Ezekiel 9 posits that in a Shoah the ones that are spared are those who scream bloody murder against abominations in society; and predicted the destruction of our people and the First Temple. Nevertheless, when Elijah confronted the priests of Baal before the Israelites, the people repented of their sins and assisted him in summary execution of these pagan priests, allowing none to escape (Kings I 18:40). Thus, we see that summary execution was reserved for those who enticed others to sin, while the laity was given a chance to repent in that generation.

In our time, we see the dichotomy expressed by great Decisors. Consider the Lubavitcher Rebbe's *z'l* letter of 15 Tamuz 5719 (1959) dealing with another Rambam:

> My considered opinion…is based on the indisputable Halachic decision formulated by Rambam (*Hil. T'shuva* 3:8) according to which the doctrines and ideology of the Conservative and Reform movements can only be classed in the category of heretical movements… membership in the New York Board of Rabbis… or similar religious bodies, strikes deeply at the roots of true Judaism. Such membership cannot escape the logical inference that the Conservative and Reform movements are recognized by the orthodox members of said bodies as belonging within the fold of true Judaism, differing only in degree or minor detail; whereas in truth, these movements deny the very basis of true Judaism. Protestations to the contrary can only be regarded as empty words, refuted by actions.

On 18 Adar 5716 (1956) 11 deans of America's leading Yeshivot issued a declaration enjoining membership in the New York Board of Rabbis and similar groups. Several years later, Rabbi David B. Hollander addressing Yeshiva University Alumni applied the same Rambam; differentiating between the CRR clergy and the laity stating:

> Applying this to clergy (CRR) and only to clergy, because the laity is misled and can only be considered as non-observant, not as rebels who reject the law…Thus the clergy (CRR)…are promoting the spiritual

> and physical decline of the Jewish people. Under these circumstances how can Orthodox Rabbis be colleagues of the enemy in a rabbinic society.

He then discussed the issue of tolerance stating:

> Why can we not be equally tolerant of the Conservative and Reform movements and their clergy? Tolerance does not extend to fraud…The clergy (CRR) are misleading the Jew by expressly or impliedly telling him that they are following, preserving the faith of their fathers, when this is plainly false.

In conclusion, the unaffiliated laity in the Diaspora or the so-called *chiloni* laity are considered *Tinok Shenishba* (a Jewish baby raised by Gentiles). They are considered on a higher moral plane Halachically than the modern priests of Baal. Their position is certainly intellectually superior to the deceit and respect abuse of the CRR. One of the worst elements of frauds of the CRR is in claiming the unaffiliated Jew as their own. It is certainly and obviously not true for the *chiloni* Israeli and is definitely not so for the vast majority of unaffiliated Jews in the Diaspora. Yet the CRR will continue to mislead your Court with the big lie that they represent the majority of unaffiliated Diaspora Jews. They have no such mandate.

> "Thou shalt love thy neighbor as thyself, I am HaShem (Lev. 19:18)." Upon which the Baal Shem Tov comments, HaShem can be written with two yuds. If one yid (a Jew) is on one side of the earth and another yid at the opposite end, then fulfilling this mitzvah means one Jew feeling the pain of the other's fingernail.

Therefore, your Court of the State of Israel has a fiduciary obligation to make sure that the CRR, clergy and/or its representatives who can never even qualify under the Noahidic laws as righteous Gentiles, never obtain a foothold in the State of Israel, nor in any matters relating to Judaism, for they are not Jewish, but satanic. Furthermore, they have no business serving on religious councils dealing with Jewish matters. Indeed, a righteous Gentile has more in common with Judaism than CRR clergy, as we have demonstrated.

Presented to the Court in the spirit of:

> ...the nursing father who carries the sucking baby (Num. 11:12; *Sanhedrin* 8a)

In other words, a proper Rabbinic Court carries on its back the collective responsibilities and the burden of its fellow Jews like the loving father who cares for the nursing baby who will never, God forbid, discard the baby because it dirtied its diapers. It is time not only to change the dirty diapers but make sure they are never soiled again, especially by your Court.

Moshe Antelman, *Av Bet Din*

R. Bernstein	P. Goldsmith	Z. Levitt
M. Blitz	S. Hecht	K. Meir
M. Brown	C. Hershanov	M. Morgenstern
S. Fishbain	Y. Jacobson	D. Nachmias
M. Friedman	S. Kaftori	Y. Silver
Y. Gersh	H. Kranz	S. Sorscher
Y. Gilner	D. Lapin	E. Sprecher
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Chabad

Epilogue

I have harped continuously in this book on disinformation. The preface of the recent book *Money* by James Ewart, is captioned with the word "verbicide", which was coined by Oliver Wendell Holmes to designate inaccurate terminology that could result in the death (cide) of a nation by a clever enemy. Accuracy in speech and terminology is essential to the survival of our value system and divinely revealed truths. The world, for example, should not be deceived by the verbicidal "Palestinian" terminology. The Arab Communists coined this term to give themselves a fraudulent legitimacy. Arabs who came to what is now the Jewish state in the last century came from other countries. The truth is revealed by their family names. The first group was exiled as refugees from Bosnia in 1878 and their name is Bosni. Eliyahu Amikam, a veteran reporter for Israel's *Y'diot Achronot* newspaper, exposed this lie listing several family names and their country of origin common to the so-called Palestinians who claim Palestinian nationality in their country of origin Palestine, e.g.:

Turki	Turkey
Mitzri	Egypt
Mugrabi	Morocco
Suri	Syria
Irani	Iran

A vigilant society that scrupulously observed "Keep thee far from a false matter" (Exodus 23:7) could not fall victim to such nonsense.

The Respect Abuse syndrome is aided by verbicide. Hitler in *Mein Kampf* stated that he had learned from the Communists the technique of "clothing the pestilential whore in a cloak of righteousness". In 1912, Max Wertheimer (1880-1943) founded *Gestalt* psychology, which examines "results", e.g. the final result of the image portrayed by running individual still pictures in sequence, i.e. motion pictures, as a product of the *Gestelle*—the manipulative presentation, hence the word G*estalt*. The conspirators utilize *Gestalt* to gauge their manipulations. The technique of respect abuse causes men to go insane from upside-down thinking. The whore cloaked in righteousness is respect abuse. Examples are homosexual phony clergy and the so-called Conservative/Reform movements undermining the basic tenets of Judaism by calling themselves branches of Judaism. A president who publicly engages in sexual promiscuity and Supreme Court justices who undermine the Constitution are of the same ilk. These acts and similar media verbicide that creates the "mediot"—media idiot who daily swallows the notion that a terrorist like Arafat is a Nobel Prize winning freedom fighter; high on the list of the "mediot" menu for ingestion by the uncritical, stupid, and naive.

Cognitive dissonance is another result of verbicide, described in the writings on behavior by psychologist Festinger (Amazon Book website). Just like the movie maker channels one's mind, and can manipulate it while watching the movie, *Gestalt* explains the production of entranced robotic people who get into mixed intellect (capitulation) and mixed emotion (self-destruction) modes. They can be cognitively restored by the Bible and Noahidic value-oriented sacred texts or a book such as this, which is considered on the level of the higher life-oriented, pro-civilized mode.

The deprecation of our Noahidic value system has been deftly described recently by Rabbi Aharon Feldman in another context, as follows:

> Abortion has been converted from fetal murder to a right to choose; homosexuality from a sexual perversion to a sexual preference; assisted suicide from a felony to a right to determine one's future; and sexual restraint from an expression of human dignity to an anachronism.
>
> (*Tradition*, Winter 1999, p. 62)

The most questioned thesis concerning the Sabbatians over the years—on the many occasions where I was invited as guest speaker to Jewish and non-Jewish groups including such diverse audiences ranging from the Noahides to synagogue members and Americans for Constitutional Action, as well as those occasions of my television and radio appearances—was my contention that the Sabbatians were still around as a group. When writing Volume I, the evidence was very meager. However, no sooner was the book out on the market than Rabbi Marvin Friedman, who was monitoring the book's distribution in New York City, informed me that the management of a Jewish book store on Manhattan's lower East Side who was intrigued with my book, stated that they constantly sold Sabbatian prayer books. I had perused one at the Hebrew College Library in Boston. Gershom Scholem also published 51 prayer book pages of the extreme Izmir sect of the Donmeh in his Hebrew *Studies and Texts Concerning the History of Sabbatianism and its Metamorphosis* (Bialik, 1974). The prayer books follow traditional motifs but substitute Shabbetai Tzvi for God.

Several months later, a prominent New England executive and scientist who belonged to a Conservative temple, a client of mine, invited me to his office and gave me a tape. He stated that the Sabbatians are still around and they have retreats. The tape recorded a retreat session. He said they wanted me to know they exist. On the tape was a lecture exploring Rabbi Jacob Emden's attacks and exposés of the Sabbatian Frankists. However, I recognized the voice of the lecturer as a one time Talmudic scholar who turned his back on our heritage, affiliated with the Conservative movement, and was a Judaica professor.

In 1987, a Jewish Studies professor claimed in interviewing students from Turkey in Boston, that he was convinced that they were secret Donmeh members. In 1994, our Rabbinic Court was apprised of Frankist Sabbatian activities by an eye witness who also claimed that upon the death of an "Orthodox" rabbi, his prominent Rabbinic colleagues, in going over his personal effects, were shocked to find heretical Sabbatian books he had hidden, and ordered them burned.

One history professor told his students that Antelman takes a quantum leap from Shabbetai Tzvi to Communism without any basis in fact, and posits the continued existence of the Sabbatians. He was skeptical over my assertion that some groups continue to enforce their secrecy after over 300 years, and considered the notion absurd.

Today, however, he has changed his tune. The reasons for this are that the Donmeh and Sabbatian Frankists have recently appeared on the Internet having websites and sending special e-mail to those it screens as likely converts. After all this time has passed, one Sabbatian named Ilgaz Zorlu, an accountant in Istanbul, has come out of the closet and written a book entitled *Yes I Am a Salonikan*, which is in its sixth printing since its publication in 1999. A feature story appeared in *The Jerusalem Report* (May 24, 1999) entitled *Shabbetai Tzvi Would Be Proud*. Among the revelations in that story are the following:

> No Sabbatian, with the exception of Ilgaz Zorlu himself, will ever publicly admit to being one.
>
> After centuries of secrecy and denial, Zorlu is determined to break the silence, to put the issue on the public agenda, and to prove that the Sabbatians are actually crypto-Jews, and that their Muslim appearances are nothing more than a sham.
>
> Ilgaz is like a missionary… He wants to spread the work of Sabbatianism.
>
> Some scholars say that the Sabbatians of Istanbul continue to practice many other of their own peculiar rituals… Sabbatian married couples gather to eat Spring's newly born lambs for the first time. After the meal the lights go out and couples have sex without distinguishing between their partners.
>
> The Sabbatian cemetery… The tomb of a Supreme Court Judge lies next to that of an ex-leader of the Communist party.
>
> Many of the Sabbatians tend to be left-wing academics and journalists-members of the cultural elite. They're also quite affluent.

It is interesting to note that when Professor Daniel Pipes wrote his book *Conspiracy* (Free Press 1997), he saw fit to comment on Volume I of this book, and stated about the author:

> He draws a direct line from the Illuminati to the Communists and concludes that the same radical clique that gave the world Socialism and Communism want to see the Jewish religion and its people destroyed.

Another problem is the reluctance of audiences to grasp the connection between super rich and revolutionaries. I experienced this many times when lecturing to average synagogue groups. It is instructive to note the comments of G. Edward Griffin in his *Capitalist Conspiracy* (American Media, 1971) concerning James Kunen and Stokely Carmichael.

In 1968, Random House, Inc. published a book by James Kunen: *The Strawberry Statement; Notes of a College Revolutionary.* Kunen is a classic example of the extent to which a highly intelligent mind can be programmed by the establishment into thinking that it is acting against the establishment. Kunen was one of the leading participants in the first student seizure of an American university, which occurred at Columbia in April of 1968. Initially the movement was not large and easily could have been stopped by a simple police action. But, as usual, the anti-establishment forces received their greatest help from the establishment itself. For several days the police were told not to interfere. Meanwhile, university officials groveled in the face of outrageous propaganda charges, and the media made national heroes of the rebelling students. MGM even made a movie out of Kunen’s book.

On page 130 Kunen wrote:

> In the evening I went up to the U. to check out a strategy meeting. A kid was giving a report on the SDS convention. He said that … at the convention men from Business International Round Tables, the meeting sponsored by Business International for their client groups and heads of government, tried to buy up a few radicals.
>
> These men are the world’s leading industrialists and they convene to decide how our lives are going to go. These are the guys who wrote the Alliance for Progress. They are the left wing of the ruling class.
>
> They offered to finance our demonstrations in Chicago. We were also offered Esso (Rockefeller) money. They want us to make a lot of radical commotion so they can look more in the center as they move to the left.

When Stokely Carmichael was head of the militant revolutionary group known as SNCC, he was invited to speak at the University of Chicago. Jerry Kirk, then still a Black Panther, was among those who attended, and here is how he described Carmichael’s appearance:

> Mr. Carmichael was obviously in the middle of something rather important, which made him more nervous and more tense than in the past… He started speaking of things that he said he could not have said before because his research was not finished…
>
> He spoke of the false consciousness of many blacks who believed the Jews were the instruments of oppression of blacks, and … he made note of the fact that, even though many Jewish people, for example in New York, owned quite a bit of land, one must understand that the overwhelming percentages of mortgages in Harlem were owned, not by Jewish people, but by Morgan Guarantee Trust (the Morgan family) and Chase Manhattan Bank (the Rockefellers).
>
> He repeated the line from the song he liked so well, “Something is happening here, but you don’t know quite what it is, do you Mr. Jones?”…
>
> He kept hitting on the theme that a very large monopoly capitalist money group, bankers to be exact, was instrumental in fomenting this idea that Jews are the ones actually behind the oppression of blacks. What he was getting at was that… the Jews were simply one strata of society who are themselves being oppressed by people who were much richer and much more powerful.
>
> In the agencies of this power, he cited banks, the chief among which were Morgan Guarantee Trust and Chase Manhattan. And the foundations connected with these monoliths.

It was not long after this that Stokely Carmichael mysteriously was ousted from both SNCC and the Black Panthers. Apparently he had learned too much.

Finally, there are other skeptics who ask me, “Do you seriously believe Jews can hate other Jews to the extent that you posit, namely they want to see fellow Jews who are religious exterminated?” I answer this question with excerpts from a letter to the *Jerusalem Post* editor (December 21, 1999), aimed at a

heretical Conservative movement activist in Israel by Alan Freishtat of Jerusalem:

> General (Res.) Shlomo Gazit said in a public speech that the knitted kippot on the heads of IDF soldiers remind him of the Iron Cross worn by Nazi soldiers. Meretz founder Shulamit Aloni described the haredi (religious) population as "sucking from the same sinister passions which nurtured the Nazis". "We have to storm Mea She'arim with machine guns and mow them down," recommends left-wing darling Uri Avnery. "I would take all those weird people from Shas, Aguda, and Degel HaTorah, tie their beards together and light a match," says Amnon Dankner. Yonatan Gefen announces his willingness to cast the first stone in the intafada against haredim, and Professor Uzi Arnon tells a *Kol Ha'ir* interviewer, "Haredim should be suspended from an electric pole." And let's not forget the rally in favor of the Supreme Court at Sacher Park in which you personally were an active participant, where the words of "war" and "killing" were used against the haredim.
>
> This is violent language and as you see, it is used against the Orthodox. How can you look in the mirror and say that the Conservative and Reform movements are not responsible for the mass assimilation of American Jewry? If you are not, who is?

My late father, Harry Antelman (1899-1992) was the first to tell me that, from his life experience of living through the Soviet Revolution in Bessarabia and witnessing first hand how Trotzky slaughtered Jews with impunity, that he knew the psyche of these self-identity-hating Jews, and that I should be aware that deep down in their hearts, this type of person would like to see my father and me dead, and to be cognizant of this phenomena.

And so this book ends upon the theme it began, *To Eliminate the Opiate.*

NOTES

ABBREVIATIONS USED IN THE NOTES

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S Norman Bentwich, *Solomon Schechter, A Biography,* JPSA (1938).

AE Robert K. Spenser, *The Cult of the All-Seeing Eye*, Omni, Hawthorne, CA (1964).

E *Catholic Encyclopedia*, 1913 ed.

JH Moshe Carmilly-Weinberger, *Censorship and Freedom of Expression in Jewish History*, Sepher-Hermon and Yeshiva University (1977).

JH Max I. Dimont, *Jews, God and History,* Signet (1962).

B *Encyclopedia Britannica*, 1941 ed.

CJ Moshe Davis, *The Emergence of Conservative Judaism,* JPSA (1963).

J *Encyclopedia Judaica,* Keter, Jerusalem (1972).

JB *Encyclopedia Judaica Berlin* (in German, never completed).

O Lewis Spence, *An Encyclopedia of Occultism,* Citadel (1974).

A T. Schrire, *Hebrew Magic Amulets,* Behrman House (1982).

ER Hastings, *Encyclopedia of Religion and Ethics,* Scribners, NY (1928).

E *Jewish Encyclopedia,* Funk and Wagnells (1906).

EYS Moshe Arie Perlmutter, *Rebbe Yehonatan Eibeschutz V'yachuso el Hashabtaut (Rabbi Jonathan Eibeschutz and His Attitude Towards Sabbatianism)*, Schocken, Jerusalem (1947).

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KS David Kahana, *Toldot Hamekuballim Hashabtaim V'hachasidism*, Odesssa (1913).

IIJ Gershom Scholem, *The Messianic Idea in Judaism*, Schoken, New York (1971).

I&M Margolis & Marx, *A History of the Jewish People,* JPSA (1947).

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FOOTNOTES

THE RISE OF MARXIST COMMUNISM

CHAPTER XIII—Marx, Hess and Project Iscander

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3. UC, p. 155.
4. UC, p. 152.
5. UC, p. 155.
6. UC, p. 153.
7. UC, p. 157.
8. UC, p. 159.
9. UC, p. 160.
10. UC, pp. 162-4; Rose Martin, *Fabian Freeway*, (Western Islands, 1966), p. 122.
11. UC, p. 162.
12. UC, pp. 162-3.
13. Nachum Glatzer, *The Judaic Tradition*, (Boston: Beacon, 1969), p. 526.
14. EJ, Mannheim; OY, Mannheim.
15. Yitzchak Baer, *A History of the Jews in Christian Spain*, (JPSA, 1971), Vol. 2, p. 277.
16. Rabbi Jacob Emden, *Megilat Sefer*, ed. by David Kahana, (Warsaw, 1897); reprinted (New York: Gelbman, Waldman Tov, 1953).
17. Rabbi Judah Maimon, *Sarei Hameah*, Vol. I, pp. 192-97; CJH, pp. 168-9.
18. MIJ, p. 170; EJ, "Zunz".
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20. Theodore Zlocisti, Moshe Hess der Vorkampfer des Socialismus und Zionismus, (Berlin, 1921).
21. See Rabbi Solomon Wind's remarks in Rabbi Leo Jung's *Men of the Spirit*, (New York: Kymson, 1964), p. 495.
22. EJ, Cologne; Zlocisti, *Moshe Hess Ubnai Doro*, Introduction by G. Kresl, p. 1.
23. *The Campaigner*, Vol. 10, 4 (Fall, 1977), p. 12.
24. Graetz, *History of the Jews*, (JPSA, 1967), 5, p. 26.
25. Heinrich Schneider, *Quest for Mysteries*, (Cornell, 1947), pp. 109, 111, JFM, p. 53.
26. JFM, p. 53.
27. Arthur Waite, *A New Encyclopedia of Freemasonry*, (New York: Weathervane, 1970), pp. 157-63, 392-403.
28. *Ibid*, p. 403.
29. *Ibid*, pp. 160-1.
30. EO, p. 320.
31. EO, p. 346.
32. EJ, Moses Hess; Arthur Hertzberg, *The Zionist Idea*, (JPSA, 1960), p. 118.
33. MIJ, p. 95.
34. EB, Alexander Pushkin.
35. EB, Illuminati.
36. EB, Dekabrists; EJ, Decembrists.
37. EB, Alexander Pushkin.
38. *Lenin for Beginners* (London: Writers and Readers, 1977), p. 40.

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43. EJ, Theodore Zlocisti.
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GNOSTIC REVOLUTIONARY RELIGIONS

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6. EB, 13:398-9.
7. EB, 5:638-9.
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13. EJ, 11:766.
14. EJ, 15:999.
15. SS, p. 814.
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CHAPTER XVI—The Higher Sabbatian Secrets

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39. *Sanhedrin*, 63b.
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43. *Mishna Avot* 1:1.
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65. EJ, “Jacob Frank”.
66. *Ibid*., “Dubnow”, EJB, *Ibid*.
67. SS, p. 781.
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Master of Disinformation

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